



A treatyse of þe ryght  
honcurynge and wour-  
shyppynge of our sau-  
our Iesus Christe in the  
sacramēt of breade and  
wyne, when it is mini-  
stred wpth thankes ge-  
uynge at the holy supper:  
sette forth by Rycharde  
Bonner priest, in þe yere  
of our lord god. M. cccc.  
xlii. and the .xii. of No-  
uember.

John. iiii.

The houre cometh & is now  
when tewe worshippers, shal  
worship the father in spirit &  
veryte, for the father seketh  
suche, þe may worshyp hym.





# To the ryght re

uerende father in God /

Thomas, archebysshop of Canter-  
bury, and of all Englande Metro-  
politane, Rycharde Bōner byssheth

grace and peace in our sauour

Jesu Christ, wyth the en-  
crease of all godly  
knowledge.



As much, ry-  
ght vertuous  
father, as god  
hath not onely  
called you for  
longe (as ma-  
ny men haue  
wel perceiued)

to such a knowledge of hys moost  
holy worde, as dyd styre vp in you  
both a great reuerence towards the  
same, and cause you ryght earnestly

Al. li. to



to desyre to haue it trewly taught &  
set forth to the glozp of god in al pla  
ces, but specially amongst vs hys  
people, of thys your natie couñtre:  
but hath also, after it hath now plea  
sed hym to offre the same frely vnto  
vs, called you to haue the ouersight  
therof, I haue thought it not onely  
mete, but therwpythal my boude dew  
tye to present thys my pooze worke  
vnto your faythful dyscretion. And  
not bycause I dyd euer iudge any  
thyng to be in it whych I wolde de  
clare vnto you, as yf you were igno  
raūt of the same, oz els that I feared  
you wolde not prouyde (as much as  
in you laye) the trewth in al thynges  
to be knowen and set forth wythout  
the vtterynge of my rude and symple  
mynde in it: but onely bycause I,  
knowyng the slenderesse of my let  
tyng, and beyng yet constrayned to  
wryte of thys so weyghty a matter,  
feared that there might be sumwhat  
wrytten

wrytten of me in it, that shoulde not  
fully agree w<sup>th</sup> the veryte of goddes  
worde, which is now so greatly desi-  
red almost of al mē to be sincerely de-  
clared, that it semeth they wold euen  
deuoure the same, yf they myght but  
ones spee it out. I haue therfore hu-  
bly gyue this pooze worke vnto you  
inspecially, that it myght rather be  
corrected by your godly iudgement  
and dyscrete ouersyght, the thought  
worthy to be thankefully receyued.  
And lesse the rudenesse therof might  
pet let you from the reading of it for  
the same, I haue here also, in a bryfe  
summe, set forth the special matters  
of it, whych are these.

Fyrst, in declarynge how our Lorde  
Jesu Chyste myght be honoured a-  
ryght in thys sacrament, when it is  
mynistred at an holy souper, I haue  
shewed what God gyueth vs by his  
holy worde and sacramentes, & speci-  
ally what he gyueth vs by this most  
holy



holy sacramente of hys bodye and  
blode, by the whiche I haue sayde,  
that our lord Christe, (though thro-  
rowe his heauenly spirite also) of-  
fereth and presenteth vnto vs hys  
very body and blode, as it was both  
in sufferynge death for vs here and  
as it is also at the ryghte hande of  
God for vs nowe, that is to save, as  
his very bodily Passion & trew Re-  
surrection, and Ascensyon, was and  
is continually the onely meanes  
that purchaseth vs the grace and  
good wyll of God for the remys-  
sion of all our synnes, and presenteth the  
same freely vnto vs by hys mooste  
mighty spirite & by this his holy sa-  
cramente, for to helpe vs bothe to a  
sure fayth and trust in the same free  
remys-  
sion, and for to woork in vs  
also all the hole strength and vertue  
of his very body and blode: as the  
very same mekenesse, loue and cha-  
ryte with al the holynes, ryghteous-  
nesse

nesse and purite that hath alwayes  
bene and is in it. These.ii.thynges  
chiefely doth our lord Jesus Christ  
offer and freely present vnto vs by  
hys myghte and mooste heauenly  
spirite and by thys holy sacrament,  
to thentente that we myghte so re-  
ceyue by the vertue of hys bodelye  
passyon, whyche he suffered yet but  
once for all, the free remission of our  
synnes at all tymes, and by his trew  
resurrectyon and ascensyon our full  
iustificatyon: lyke as he hath dyed  
for the one aswell as for the other.

By meanes wherof I haue sayd al-  
so, that thys sacrament is called the  
bode and blode of Christ, and the  
very testament or promyse of theym  
beyng present with it thus, at al such  
times as it is ministred according to  
his institutio. Wherupō I haue in  
lykewyse further declared, that for-  
asmuche as there is present thus the  
bode and blode of Christ, so muste

A.iiii. this



this nedes be the honoure and woꝛ-  
shyppe specially deu vnto it when it  
is ministred. That we do fyꝛste and  
befoze we wyl recepue it, beyng the  
treasure of all heauenly vertues, cō-  
cepue suche a fayth and trust in hys  
bodily passyon and trew resurrecty-  
on, thozow this his free and vnder-  
ued callynge of vs to the better re-  
membꝛaunce of it by thys sacrament  
of hys owne instituting foꝛ the same  
purpose, as maye cause vs both to  
laye awaye all the vyces within our  
coꝛrupt bodyes with suche a repen-  
taunce as feleth vs sumwhat to  
haue nede of the greate vertues of-  
fered in it, and to beleue also that  
we shall the moze assuredly recepue  
then the full remysyon of all oure  
synnes thozow the woꝛthines of the  
same passion and resurrectyon.

And secondly ꝑ we do foꝛth with vp  
on thys callynge of vs vnto faith by  
thys sacrament, recepue it externally  
also

also accordyng to hys ordynance, for  
the strengthenyng & confyrmyng of  
the same sayth, the more assuredly in  
vs, and for our better encreasyng in  
his most godly vertues. And thirde-  
ly that we from thence forth do geue  
ouer oure selues holly to the rest of  
hys lawes, but specially to the cha-  
ritable and louyng expressing of his  
mekenesse and pacience to oure ney-  
ghbours agayne, lyke as he hathe  
mooste gentely dealte with vs in ge-  
uyng theym vnto vs freely befoze.  
These.iii. thinges, repentance, faith,  
and amendemente towardes oure  
neyghboure, are the special honours  
dwe vnto thys sacrament at all such  
tymes as it is ministred accordynge  
to his ordynance, wherwith we must  
honour it in spirite & verite. And yet  
do not these kindes of honouring it,  
let þ we shold not at al such times as  
we wpll receyue it, humbly honoure  
it with all the powers and membez

A. v.

of



of our bodyes also (yf some necessitie  
do not debarre the same) as with the  
vncoueryng of our headdes, wyth  
the knelyng and bowyng downe of  
our bodyes, and with the prayfynge  
of hys goodnes therein with our  
tongues: but the honouring of it in  
spirite and veryte doeth seclude all  
other tokens to be done vnto it, but  
when we can so wourshyppe it be-  
fore. As to wete: we can neuer ho-  
noure thys sacraimente a ryght with  
handes and knees, but when we can  
fyrst conceiue such a fayth and trust  
in the bodylye passyon and trew res-  
urrectyon of Chryste for the remys-  
syon of our synnes, by hys free cal-  
lyng of vs vnto it thozow y<sup>e</sup> presen-  
tyng of thys his sacraiment to be ex-  
ternally receyued in the remēbrance  
of the same, as causeth vs both to re-  
pent of our former synnes, and to be  
redye and glad to receyue it also ac-  
cording to hys ordynaunce for the  
better

better assurance of the same fayth  
in vs. The whiche fayth as we can  
neuer conceiue it by thys sacrament,  
but onely when it is presented to be  
externally receyued accoꝛdyng to  
Chrystes ordynaunce ( for hys ordy-  
naunce in it and in al other thynges  
is the onely thing that causeth vs to  
gather a sure fayth in hym ) so is it  
then onely to be woutshypped ex-  
ternally also , and at none other  
tyme.

And thyzdely I haue shewed  
by a plaine declaratyon taken bothe  
out of the holy scripture and of the  
vse of the prymatiue churche, that  
there should no messe be done wher-  
in the souper of the Lorde is hand-  
led without communicantes, that is  
to saye, without suche as maye haue  
the sacrament communicated vnto  
them. And that thys is trew, sayncte  
Cyprian speakyng of the ryghte vs-  
yng of the lordes supper sayd also,  
in



Lit. ii.  
Epist. iii

in wytyng of it thus : *utiq; ille sacerdos uice Christi fungitur, qui id quod Christus fecit, imitatur* . That is to saye, that priest doubtlesse doeth execute the office and doing of Christ in thys sacrament, that doth folowe euen the same thyng, whiche he dyd in it. Nowe yf that priest do execute the offyce and doyng of Christe a ryght, that foloweth it only y<sup>e</sup> Christ hym selfe dyd in it, then do not those priestes vse thys sacrament a ryght that wyl not entende, when they wyl holde the souper of y<sup>e</sup> Lord, to styrre vp a trew fayth in Christ for the fre remyttynge of all synnes and for the conferrynge of all other vertues, by the offerynge of it to be receyued externally, and that wyth the gpyng of suche thanks, thozow the recyting vp of y<sup>e</sup> great goodnesse of god shewed forth in oure sauiour Iesu Christ, as may quickē in the people both a sure fayth in Christ and also  
a re=

a reuerence towarde his ordina-  
ces, or euer they shall receyue it: but  
wyl make them beleue eyther that  
they shall receyue as muche profyte  
yf they do but loke vpon the sacra-  
ment as God hath ordeyned to put  
into theyr inrydes by the corporall  
eatynge and drynking therof, or els  
that they shal take as muche profyt  
yf they do receiue it but in one kynd  
onely, as they shuld yf they dyd take  
it in both.

And fourthly I haue declared  
that it ought to be muche reproued  
in a frew christen man, to be present  
at the holy souper of the Lorde, and  
not to receyue y<sup>e</sup> sacrament. Bycause  
the doyng therof muste nedes pro-  
cede of the imperfection of fayth: as  
eyther bycause men do not beleue  
these wordes a ryght when they are  
spoken vnto them: take, eate, take,  
drynke, or y<sup>e</sup> they do not esteeme here  
ynough y<sup>e</sup> healthfull meate & drynke  
of



of hys body and blode, or elles they  
haue some superstitious feare of the  
sacramētes, in thynkynge them to re-  
quyre a full perfection of lyfe to be in  
vs befoze we shoulde receyue them,  
when they requyre none other per-  
fection to be in vs then that we wyl  
but ones desyre vnfeynedly to haue  
oure imperfection and weakenesse  
strengthened by suche thynges as  
they frely offre vs to do þe same with  
all. Now whyche of all these thre do  
holde a man from receyuyng of the  
sacrament, it is doubtlesse worthe  
great reproofe.

These foure thynges specially,  
dere father, haue I declared in thys  
lytle worke, and for the better profe  
of them to be as they are here decla-  
red (as it semeth to my pooze iudge-  
ment) I haue also confuted some of  
the principall argumentes, whyche  
the Pope, thowhe hys adherentes,  
was

was wont to make for the contrary?  
Moste humbly desyring your good  
lordshippe now, that yf there be any  
thyng in it whych do not agree with  
the veritie of goddes worde, to ad-  
monyshe me of þ same, that it might  
so thow your godly correction, at  
the least way do not hurte, though it  
be lyke to do but lytle good. Whiche  
thyng yf it myght please you of  
your goodnesse to do, I woulde not  
onelye retracte and wyth all dylig-  
gence reuoke agayne all suche faul-  
tes as your discretion shall fynde in  
it, but also thynke my selfe bounde to  
praye for your good estate so longe  
as my lyfe shoulde endure. The  
whych I beseeche the lyuynge God,  
thowhe hys dearely beloued sonne  
Jesu Christe longe to continue, to  
the glorie of hys moste holy name,  
and to the profyte of your soule.  
And thus moste hartely fare ye wel.

Wytten



**Wroptten the seconde yeaere of the  
reygne of our souerayne lord kyng  
Edwarde the syxte, and the  
xiiii. of Nouem=  
bre. by**

**Your obedyent Dis=  
cesen and dayly orator  
Rycharde Bonner,**

**O**f the right honouring  
and worshyping of oure sauour  
Jesu Christe, in the sacrament  
of breade and wyne, when it  
is ministred at the  
holy souper.



That the good  
and simple peo-  
ple might haue  
a grounded &  
sure instructiō  
of this, it shal  
be expediēt for  
them to know

first what honouring and worship-  
ping in the scripture, is called, and  
is, and wherein the true honouring  
of our lord Jesu Christ doeth spe-  
cially consist and stande. Out of  
the whiche then it shall be easie to  
perceyue howe we shoulde honour  
Christe a ryghte in thys holy sacra-  
ment.

**B. i.**

**Howe**



To ha-  
nour out  
wardly,  
what it  
is.

Nowe to honoure or wourshippe,  
(as it is take outwardly) is to shew  
vnto one, whome we wyl honoure,  
tokens of a good wyl and mynde,  
and of hauynge hym in estimation  
and reuerence in oure hartes. As to  
praysse hym wyth wordes, to knele  
or fal downe before him, in shewing  
him obedyence therewith, or els to  
gyue hym suche gyftes as we iudge  
him to haue most pleasure in. All  
these be outward tokens of a good  
wyl and mynde within, and of ha-  
uynge one in estymatyon and reue-  
rence in our hartes. Therefore to  
whome so euer we do shewe these  
tokens, there doeth euery man saye,  
that we do honour and wourshippe  
him therewith.

But as they are oftentimes of  
dyuerse condytyons or sundrye de-  
grees amongst vs, vnto whom we  
do thus shewe honoure and wour-  
shippe, so do we vse dyuerse and  
sundrye

sundry tokens also in honouryng  
 them. For they that be our superi-  
 ours, are otherwysse honoured of  
 vs, than they that are ether our  
 inferiours or lyke vnto vs. And  
 lykewysse do we honour theym also  
 that are our hyghe gouernours, o-  
 therwysse than them that are not in  
 so hyghe authoryte. For some do we  
 honour only with the puttynge of  
 our cappes, other some with cappe  
 and knee, and other some agayne  
 with knelyng hole downe, with kis-  
 sing of theyr handes, and suche like.  
 And yf we wyl honour any manne  
 wth gyftes, so are the same diuerse  
 wth vs also. For moste comynly  
 we wyl geue vnto euery man suche  
 kynde of gyftes as we knowe to be  
 mete for hym, and as we thynke  
 he wyl thankfully take. As to  
 great men do we geue great gyftes,  
 and thoughe not great in coste and  
 value, yet costly in beyng accordyng



to their pleasures. And to honour  
men thus doeth euen naturall rea-  
son learne vs: whyche teacheth, that  
foz asinuche as honouryng muste  
be a shewynge of a synguler good  
wyl and mynde, & of hauyng one in  
reuerence in our hertes, so muste we  
haue a great respecte both to the dig-  
nite, and to the wyl and pleasure of  
the persone also, whome we wyl ho-  
noure either with oure bodyes oz  
gyftes. Wherupon it commeth, that  
yf we perceyue them, whome we wil  
honoure with gyftes, to haue plea-  
sure in huntynge, we do rather geue  
them sweet greye hundes, than good  
drawyng oren. Haue they pleasure  
in halkyng, so do we soner geue the  
a sparre halke, than the beste syng-  
yng byrde that can be gotten. And  
thus doubtlesse do we in al our gif-  
tes, we haue alwayes our chiefe re-  
specte to the delyte and pleasure of  
him, vnto whome we will shewe our  
selues

selues beniuolent and thankfull.

Nowe seying than that euey nature learneth vs thus to honour euey manne, accoꝝdyng to it that we holde of his dygnite, and to haue a specyall respecte alwayes to the delyte and pleasure of hym whome we wyll honour wyth gyftes oꝝ o-ther thankfulnesse: and that Chyist oure sauour, is the hyghest in all degrees, and therwythail of so great dygnite that we neyther haue noꝝ can get of oure selues it wherewyth we myghte honour hym accoꝝdyng to hys degree, and as we of Dewtye are bounde: so muste we, specyallye in the honouryng of hym, haue a greate respecte vnto it, wherein he wyll be honoured of vs, and what waye be to hym pleasaunte and acceptable.

Yf we wyll then loke vpon the holy scripture aryghte, oute of the whyche onely, we may be in certeine

B.iii. of



What þ  
true ho-  
nouryng  
of God  
is, and þ  
special  
tokens  
thereof.

of thys, so do we fynde that oure  
Lorde and God requirerh thys ho-  
noure of vs specyallye: fyrste that  
with al our hertes & mindes we geue  
fayth vnto al his wordes & workes:  
and secondly that we freli and to the  
praysyng of his name & enlarging  
of hys kyngdome, confesse and ac-  
knowledge the same fayth outward-  
ly, with the geuyng of our hole ly-  
ues to the exercysyng of all his la-  
wes and commaundementes: as to  
the hearpyng of his worde desirouse-  
ly, to the receyuyng of his sacra-  
mentes thankefully, and to the ap-  
plyenge of our selues humbly to fa-  
styng, prayer, and to all the dedes of  
charytie: that our bodyes therewith,  
myght be kept vnder, and gentelye  
serue both hym & our neyghbour in  
all holpnesse & ryghteousnes. This  
is the true honouryng of oure lorde  
God, & the specyall tokens thereof.  
vnder the whiche these tokens are  
also

also cōprehended, both that we with  
our bodyes do shewe all humblytpe  
and mekenes when with our soules  
we perceyue the grace of God to be  
specially present vnto thē, as it is in  
the ministracion of hys worde and  
sacramentes, & also ꝑ we prouide his  
worde to haue a place & tyme appoin-  
ted conuenient for the honourable  
ministracion therof, & his sacramen-  
tes to haue instrumentes both honest  
& seming. And ꝑ these latter tokēs  
are also a kynd of ꝑ honourynge of  
God, may wel be sene by them of the  
olde tyme, vnto whome he gaue com-  
maundemēt for the decent mynistra-  
cion of his holy word and sacramē-  
tes, both that there should be buyl-  
ded, fyrst a costly tabernacle, & after  
ꝑ a gorgeous tēple w an altar, & al-  
so ꝑ there should be prouided many  
instrumentes of golde, syluer, precy-  
ouse stone, of sylke, cypres & such o-  
ther, for oznamētes of religion, & let

Other  
tokēs of  
the trea-  
honou-  
rynge of  
god.

B. tit.

it



What þ  
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special  
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therof.

of thys, so do we fynde that oure  
Lorde and God requireth thys ho-  
noure of vs specyallye: fyrste that  
with al our hertes & mindes we geue  
fayth vnto al his wordes & workes:  
and secondly that we freli and to the  
praysynge of his name & enlarging  
of hys kyngdome, confesse and ac-  
knowledge the same fayth outward-  
ly, with the geuyng of our hole ly-  
ues to the exercysynge of all his la-  
wes and commaundementes: as to  
the hearpyng of his worde desirouse-  
ly, to the receyuyng of his sacra-  
mentes thankefully, and to the ap-  
plyenge of our selues humbly to fa-  
styng, prayer, and to all the dedes of  
charytie: that our bodyes therewith,  
myght be kept vnder, and gentelye  
serue both hym & our neyghbour in  
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Under the whiche these tokens are  
also

also cōprehended, both that we with  
our bodyes do shewe all humyltē  
and mekenes when with our soules  
we perceyue the grace of God to be  
spēcially p̄sent vnto thē, as it is in  
the ministracion of hys worde and  
sacramentes, & also ꝑ we p̄uide his  
worde to haue a place & tyme appoin  
ted conuenient for the honourable  
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tyon of his holy word and sacramē  
tes, both that there should be buyl  
ded, fyrst a costly tabernacle, & after  
ꝑ a gorgeous tēple w<sup>th</sup> an alter, & al  
so ꝑ there should be p̄ouided many  
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ouse stone, of sylke, cypres & such o  
ther, for ornamētes of religion, & let

Other  
tokēs of  
the tēte  
honou  
rynge of  
god.

B. Nit.

it



1.25e.ii.

it be an acceptable thyng vnto hym that they shoulde honour him w<sup>th</sup> the fallynge downe befoze the Arke of promyse, and towarde the same, as also towarde heauen, to lyfte vp theyr handes and eyes, for the shewynge of theyr obedience towarde hym therew<sup>th</sup>; because men shoulde the moze surely know, bys grace to be ryght present, at the mynistracion of all suche thynges as he had ordeined hymselfe, to geue forth the same by, and that the ministracion of them was therfoze right precious and honourable.

Gal. iiii

But seyng these thynges are nowe out of vse, (as to wchynge to the expresse commaundemente of God wherby they had a sacramentall signification) to wete, both temple, ceremonyes, and also the instrumentes vsed for the same: and that the lord in the newe testament hath ap-  
poynted neither temple noz instru-  
mente,

ment, lyke as there was in the olde,  
but dyd bothe he hym selfe, and hys  
Apostles also after hym, vse euerpe  
commen houses at theyr assemblyn-  
ges together and when they woulde  
yet preache the word of lyfe, and ad-  
mytte euen commen instrumentes  
for the mynistracion of ryghte holy  
sacramentes; we maye well gather  
therby, both that he wyll be aswell  
present with vs now, beyng gathe-  
red together in his name, eyther to  
heare hys moste lyuely worde, or to  
vse hys moste holy sacramentes, or  
to do any other Godly exercyse els,  
as he was befoze, in what place so e-  
uer it be, and wyth what kynde of  
instrument so euer his holy religion  
be vsed or sette forth; and also that  
the grace geuen vs by hys holy wor-  
de and sacramentes now, doth chief-  
ly call vs to the dispysinge of al plea-  
saunt worldly thynges, and wyll vs  
to remembre onely thynges heauen-

B. v.

lye



ly & permanent. Out of þ which it  
doeth also folow, þ seing he hath ne-  
ther geue cōmaūdement nor shewed  
exāple him selfe, nor none of his apo-  
stles after him, that we should shewe  
vs to worshyp hym or hys relygion  
with the buyldyng of gorgeous tem-  
ples, or with the preparyng of goldē  
instrumentes for the ministratyon  
of hys holy sacramentes, so can ther  
no man saye, that the buyldynge of  
gorgyouse tēples, or the preparinge  
of goodly instrumentes shoulde be  
any of the special tokens of the true  
honouryng of God or of hys holy re-  
lygion, more than euen very syn-  
ple and playne. And in lykewyse,  
seing that he hath nether geuen com-  
maundement nor shewed any ensam-  
ple that we should now ether lift vp  
handes or eies, or knele down to his  
holy sacramētes, lyke as they did in  
the olde testamente, but did hold the  
most deuyntye feast of hys holy sup-  
per

per with his disciples as they were  
sytting at þ table, according to their  
accustomed maner, so can there no  
man appoynte these thynges to ap=  
pertheyne specially to the honouring  
of god in his most holy sacramētes.

Yet seyng God is euen of the same  
spirite and mynde towarde man=  
kynde nowe that he was then in the  
olde time, and that he doth geue vs  
euen the same thing now by his holy  
word and sacramentes, that he then  
gaue forth vnto thē, yea and that so  
much the larger doeth he geue them  
vnto vs now as Christ hath opened  
al thynges moze plainly by his com=  
ing into our nature corporally: it  
must nedes therfore be a tokē also of  
hauing him in honoz & reuerēce now  
aswel as it was thē, both to prepare  
an honest place & instrumētes, cōue=  
niēt for þ better vsing of his word &  
sacramētes, & also w hādes & knees  
applied to þ hūble mekenes of the  
spirite

Hebrus.  
xiii.

i. cor. v.



spirite, to receyue the same with all  
reuerence, when so euer they shall be  
imynistred vnto vs. But bycause the  
humble mekenesse of the spirite one-  
lye, must appoint in euery man, whē,  
and howe farre forth these thynges  
shall be tokens of the trew honou-  
rynge of God in his holy word and  
sacramentes, (and not bycause they  
belonge vnto it specyally of them sel-  
ues) so wyl I fyrst declare what thin-  
ges God geueth vs nowe by hys  
holy worde and sacramentes, that  
the special honour due vnto y<sup>e</sup> same  
myghte the better be knowen, as the  
only meanes which may cause these  
other kyndes to haue place w<sup>th</sup>  
theym also.

4. Mo. ii.  
Ephē. v

What tyne as oure sauour  
Christe shoulde offer vp hys blessed  
body vpon the croisse for the redemp-  
tion of mankynde, he dyd it with so  
much mekenesse, loue, and charitie,  
that the heauenly father was fullye  
ther-

therwith content and pacified: right  
thankefully accepting the same into  
his diuine nature, as a meane most  
sufficente & fullpe able for the wor-  
kyng in all men not onely of a sure  
fayth & trust in the remyssion of all  
theyr synnes, but for þe workyng al-  
so of all holynes & righteousnes in  
the. For fyrst, in þe it was the blessed  
bodye of hys derely beloued sonne  
whiche was so offered vp vpon the  
crosse, he sawe it to be able ynoughe  
for the workynge of a sure fayth in  
all men, and to cause theym to truste  
vnto the worthynes of it for the full  
remyssion of their synnes, how soe  
so euer thei had offēded, or how long  
so euer they had lpen therein. And a-  
gayne, in that it was done with so  
muche mekenesse, loue, and charite  
as dyd excede all other in plentiful-  
nes, he sawe it able ynough to make  
all men partakers of those his hea-  
uenly vertues: both for the stablys-  
hyng

i. Pet. ii.  
Heb. ix.



thing of the in the same faith against  
al such sinne as deth & þe deucl might  
laye agaynst them afterwarde, & for  
to be as a sure earnest vnto the also,  
whiles they wer yet in this world, of  
þe godli life, which they might hope to  
receiue moze fully in another world.

ephes. i.  
Hebre. ix

Mooste thankefully therfore  
dyd the infynite goodnesse of God  
accepte and take the meke passy-  
on and louyng death of oure sauy-  
our Iesu Chyste, that man thereby  
myght not onely be iustified, but al  
so be holly reconsylled and brought  
agayne vnto hys fyrst state of inno-  
cencie, that is to saye, that he myght  
not onely be loosed and quit fro hys  
synnes committed thow fayth con-  
ceyued in the worthy acceptyng of  
hys passyon, but receyue thow the  
same fayth also suche a parte of hys  
ful and abundant mekenesse, loue,  
and charite, as myghte both recon-  
syle and byynge hym agayne to the  
right

ryght expreſſyng of this his Godly  
ymage vnto other, and alſo put him  
in a ſure hope whyles he were yet  
in this lyfe, of the full receyvinge  
of theſe heuenly vertues in another  
lyfe.

And althoughe oure moſte mer-  
cyfull ſauour, of hys omnipotente  
wyſedome, knewe well ynoughe, his  
meke paſſyon and lounge death  
ſhoulde ryghte thankefully thus be  
accepted and taken into the dyuine  
nature of hys heauenly father, as a  
thyng moſte ſufficiente and fullpe  
able to be the onely meanes of man-  
nes ſaluation, and that man ther-  
fore ſhoulde fynally be ſaued: yet  
for bycauſe he ſawe the weakenefſe  
of manne to be ſuche that he would  
be verye ſlacke in geuyng ſaythe  
to this gladde tydynges of the  
worthy acceptyng of hys paſſy-  
on, eyther for the contynuall re-  
miffyon of hys ſynnes, or for the

Bycauſe  
of oure  
weak-  
neſſe,  
were the  
ſacramē-  
tes or  
deyuſed.



receyving of hys aboundant grace  
to amende them alwayes againe, yf  
the effecte of the same hys passion  
and onely meanes shoulde alwayes  
be brought and presented vnto him;  
only thowwe the secrete inspiration  
of God: so dyd he moste merciful-  
lye therfore institute and ordeyne;  
before he shoulde suffer, certayne  
sygnes and tokens, to cause al them;  
vnto whome he shoulde peculiarly,  
and more than to all other nations;  
sende or geue the same, to truste so  
muche the better vnto his passion  
continually, both for the remission  
of theyr synnes, & for the receyving  
of his heavenly grace and goodnes  
also, to amende them agayne. Yea  
and that these sygnes myght the bet-  
ter for our capacytye, do thys thing,  
he ordeyned theym of suche of hys  
good creatures as myght, by theyr  
naturall proprietyes whiche he had  
geuen vnto them to do seruyce vnto  
to

to oure bodie, partly declare what  
goodnesse he woulde now shewe by  
them also, vnto oure soules . As  
fyyste, for by cause the nature of man  
was by derliuation holy defiled, and Rom. 8.  
brought with it such a vycyous and  
corrupt infection as coulde not lye  
still, but continually prouoke vs to  
all kynde of synne, as the orygynall  
instinction, or contynuall nozishme-  
ment thereof : he ordeyned therefore  
hys good creature water (for that it  
had thys naturall proprietye with it  
to washe awaye the fylth of the bo-  
die when it was powred on) to certi-  
fye vs that our soules were inward-  
ly washed frome the fylth of synne,  
and we admitted into his flocke, tho-  
rowe the merytes of hys passyon;  
when this water was powred vpon  
vs after his commaundement in to-  
ken of the same.

And further lest man shoulde  
thynke the strengthe and vertue of  
C. i. this



thys wasshyng away of the fylth of  
our soules, geue vs at our baptime,  
myght yet decaye and not be suffici-  
ent for vs at all tymes, yf by traylty  
we fell vnto synne agayne afterwar-  
des, and so fell also from the fayth &  
trust in the fauour of God whych  
we had ones conceyued by our bap-  
tyme, he ordeyned the cōmune prea-  
chyng and sampliar declarng of  
hys comfōrtable passion and loutng  
death, (bycause the familiar talking  
which one of vs hath wth an other  
Doth ofren times cōfōrt such greatly  
as are in any aduersitie or heuines)  
to certifye vs, that he wolde renewe  
vs vnto the same fauour of God a-  
gayne whych we had ones conceyued  
at the fyrst, and take awaye our syn-  
nes by the meanes of hys passion,  
when so euer hys passion and death  
was preached and declared vnto vs  
after hys cominaundement, in token  
of the same.

And

And thysdly, to thintent we shuld  
ddute nothyng of thys our renew=  
yng vnto the grace and fauoure of  
God agayne, and vnto the clene ta=  
kyng away of our synnes after our  
fall, when we were called to the tru=  
styng vnto it by the pzeachyng and  
famyliar declatpng of his meke pas=  
sion and louyng death, for that the  
mynistation therof was a thyng  
done in commune and to a great nu=  
bre at ones, wherof some of them  
myght peraduenture feare whether  
the wordes of it did specially belong  
vnto them or no: he dyd ordeyne his  
good creatures bread and wyne (by  
cause they had thys natural propertie  
wyth them of nouryschyng the bo=  
dye) to certifye vs by the gyuyng  
of a sygne of the same vnto euery  
manne, as it were into hys owne  
hande, that hys bodye breakyng  
and bloude shedyng shoulde  
at all tymes nouryshe and leade



our soules from al synne, death, and  
the deuell, when so euer this breade  
and wyne was mynistred vnto vs  
after hys commaundement in token  
of the same.

These.iii. sygnes and tokens  
specyally, dyd our moste louyng sa-  
uyour institute and ordeyne for our  
weake necessitie, to cause vs at all  
suche tymes as he shoulde presente  
or sende the same vnto vs, to truste  
so muche the moze assuredly to hys  
passion and death, both for the remis-  
syon of our synnes, and for the recep-  
tynge of hys plentyfull grace and  
goodnesse also, to amende theym a-  
gayne.

And now that these sygnes and  
tokens maye certifye and cause vs  
the moze assuredly to beleue in the  
remysyion of all oure synnes fyrste,  
when so euer any of theym is mini-  
stred vnto vs, shal easely be percey-  
ued, for inasmuche as they be of

Chriſt

Christes owne institutyng, and that  
to put vs continuallye in remem-  
braunce of the worthy acceptyng of  
hys passyon, so are they playne pro-  
mysses whiche do shewe and mooste  
certeynly witnesse hys passyon to pa-  
cifie so the wꝛath of God for our sin-  
nes that it doeth continuallye bothe  
purchase vs the remyssion of al our  
synnes, and also offer and presente  
vnto vs freely the grace and good  
wyll of God by these sygnes and to-  
kens to helpe vs to beleue surely in  
the same, when so euer any of the is  
ministred vnto vs after his commaũ-  
dement. For to what purpose els,  
shoulde he haue ordeyned such syg-  
nes and tokens to put vs contynu-  
ally in remembraunce of the worthy  
acceptyng of his passyon, seynge we  
are so farre vnable to geue fayth to  
the same for the remission of our sin-  
nes (how playnly so euer it be decla-  
red vnto vs) that we can not thinke



ii. co. lii.

310. vii.

God open  
neer the  
dore of  
fayth.

Act. xiii

one good thought of our selues, yea  
so farre vnlyke are we to haue that  
godly gyft fayth of our selues, that  
all the powers of our bodye are e=  
nemies to the whole lawes of God,  
yf the grace and good wyll of God,  
were not of promyse thow the me=  
rites of Chyistes passyon, freely pre=  
sented with these signes, to helpe vs  
vnto fayth, when they be offered vnto  
vs: but surely as these sygnes and  
tokens are of Chyistes owne institu=  
tyng, and that to put vs continual=  
ly in remembraunce of hys passyon  
and death suffred for our synnes, so  
are they playne promyses whiche do  
shewe and wytnesse hys passion and  
death to offer and present vnto vs  
freely by the grace and good wyll  
of God for to open oure hertes, to  
geue fayth vnto them, when so euer  
they are ministred vnto vs after his  
comaundement. And therfore as the  
grace & good wyll of God whych is  
freely

frely presented and applyed by these  
signes for þ merites of Chyistes pas  
sion, can easely at al tymes open our  
hertes to geue credence vnto al such  
thynges as they do shewe and wyt  
nesse: so may it well be sayd therfore  
that they do certifye & cause vs the  
more assuredly to beleue in Chyistes  
Death for the remission of our sinnes  
first, whē so euer any of thē is myni  
stred vnto vs according to his insti  
tution . And so forbycause they do  
thus, frely offre & present vnto al mē  
indifferently the grace & good wyll  
of God thow the merites of Chy  
istes passion, at al such tymes as they  
be ministred according to theyr insti  
tutiō, therfore doth þ scripture plain  
ly saye: baptisime is the bath of rege  
neratiō, & washeth away our synes:  
þ minstre of þ gospel doth forgeue  
mē theyr synne: & the bread & wine in  
the holy souper cōmunicateth vnto  
vs the body and bloude of Chyiste:

C. iiii.

though

Titū. iiii.  
Acte. ii.  
and. xxi.  
Mathe.  
xviii.  
i. Cor. xi.



though in dede they do no more in it  
at the firste, but heape vs the more  
surely to beleue that our synnes are  
frely washed awaye and forgiven  
vs by the body and blode of Christe  
in sufferynge deathe for vs here: by  
shewynge vs that the effecte of the  
same passion and death, doeth, at al  
suche tymes as they are ministred  
vnto vs, offer and present vnto vs  
the grace and good wyll of God fre  
ly to ~~the~~ vs to beleue surely in the  
same, ~~here~~

200. thus ye see that these syg-  
nes and tokens do of promise (as  
farre forth yet as they be moued of  
their promysor) offer and present vn-  
to vs freely the grace and good wyll  
of God, for the merites of Christes  
passion, that they myghte cause vs  
the better to beleue in the remys-  
sion of our synnes firste, when so euer a-  
ny of the is ministred vnto vs, accor-  
dyng to their institution, and that  
bycause

bycause they be of Chyistes own in-  
stytutynge, for the same purpose.

And further that they maye wel  
certifye and cause vs the better to  
beleue that we shall receyue by them  
also, the verye same mekenesse, loue,  
and charite, whiche Chyiste offered  
vp for vs vpon the crosse, maye in  
lykewyse be easely perceyued. For in  
that Chyist dyd not geue hys blessed  
body to be broken and his pzyecious  
blod to be shedde, that y<sup>e</sup> hole effecte,  
vertue, and substaunce therof, might  
be no more but to obteyne vs freely  
the grace and good wyll of God for  
to healepe vs vnto fayth in the remis-  
syon of our synnes, and so to let vs  
fall by and by vnto synne agayne,  
but that it myght be all our holines  
and ryghteousnesse also: so maye we  
well beleue that seyng the grace and  
good wyll of god is thozow the me-  
rytes of Chyistes passion, freely pre-  
sented wyth these signes for to helpe  
vs



vs vnto a sure fayth and confidence  
in the remission of all oure synnes.  
First, that it is there present to apply  
and geue vs by them also, al the ho-  
lynesse and ryghteousnesse of hys  
death and body, that is to saye, both  
the verye same mekenesse, loue, and  
charitie, that was in hys natural bo-  
dy when he suffered death for vs  
here, and as y<sup>e</sup> same is also of effecte,  
strength and vertue in hym lytting  
at the ryghte hande of God for vs  
nowe: for to make vs lyke vnto hys  
owne ymage in expressing of these  
hys heauenly vertues or spirituall  
substaunce vnto other. For howe  
myghte he elles be called oure hole  
ryghteousnesse and holynesse in this  
worlde also, yf he shulde not set oure  
fayth in suche possession of these his  
vertues, beyng the substaunce of  
hys verye bodye and heauenly lyfe,  
as myght bothe kepe vs frome the  
fal-

falling vnto synne agayne (so long  
as we wyl apply oure lyues vnto  
them) and also cause vs to hope su-  
rely to haue the ful vse of them in an  
other worlde: But surely seynge the  
effecte strength, and vertue of Chri-  
stes bodye is not onely the meanes  
wherby we come vnto a sure faythe  
and truste in the remission of al our  
synnes, fyrst by hys sufferynge death  
for vs here, but is also the verye ef-  
fectuouse meanes wherby we come  
vnto all other holynesse and righte-  
ousnesse, by hys sittynge at the right  
hande of God for vs now, we maye  
well thynke that as he frely presen-  
teth and geueth vs fyrst by these si-  
gnes the grace & good wyl of God  
for to helpe vs the better vnto a sure  
fayth in the remission of all our syn-  
nes, that the same grace & good wyl  
of God shall helpe vs by them also,  
vnto all the other strength and ver-  
tue of hys bodye and heauenly lyfe.

And



And so forbycause they do freely  
thus present vnto vs the grace and  
good wyll of God for to helpe vs to  
both these thynges, thozow the effect  
of Chrystes body, as it was both in  
suffering death for vs here and as  
it is in lyttinge at the ryghte hande  
of God for vs nowe also, when so  
euer they be ministred accordyng to  
theyr instytucion, therefore dyd  
sayncte Paule speakyng of bolpe  
baptysme, saye also: we are buryed  
wyth hym by baptysme, for to dye:  
that lyke wise as Chryste was reysed  
vp frome death by the gloze of hys  
heauenly father, so we also shoulde  
walke in a newe lyfe. By the whiche  
wordes doubtlesse he meaned not  
that baptysme was a sygne that cau-  
sed vs the better to beleue oure syn-  
nes paste onely to be buried in the  
death of Chryste, in that it dyd wit-  
nes the grace of God to be freely pre-  
sented vnto vs for to helpe vs to do  
the

the same: but that we were endued  
by it also, wyth the same lyfe that  
Christe dyd ryse agayne in, that is  
to saie, with the same mekenesse,  
loue, and charite that was in his bo-  
dye when he dyd ryse agayne: for to  
burpe in vs (yf we woulde applye  
oure synnes therafter) those remanen-  
tes of synne also, whiche dyd yet a-  
byde in vs after saythe, and whiche  
myghte elles cause vs to fall vnto  
synne agayne afterwarde.

And he speakyng also of the sou-  
per of the lord, called it the commun-  
tion or partakyng of the body and  
blode of Christ. By the whiche sa-  
ying he meaned not that this breade  
and wyne whiche was vsed in the  
holy souper, was a signe that might  
cause vs the better to beleue in the  
bodye and blode of Christe for the  
remysyon of oure synnes paste on-  
lye, in that it dyd presente vnto vs  
freely, the grace of God to helpe vs  
to

i. cor. xi.



to do the same, but that they dyd cō-  
municate vnto vs also the very sub-  
staunce of his nature, as his natu-  
rall mekenesse, loue, and charyfe, for  
to nouryshe our bodyes to an hea-  
uenly lyfe, yf we woulde applye our  
selues vnto them.

Rom. i.

Yea and this was his meaning  
also when he called the preaching of  
the gospel: the power of god to all  
them beleuyng in it. For it geueth  
forth such a strengthe and power of  
goddes grace, thow the merites of  
Christes passion, as dothe not onely  
delyuer vs from synnes past, in prē-  
sentynge of our faythe vnto vs to  
helpe vs to beleue in y same surely:  
but also it delyueth vs from those  
synnes that might come vpon vs a-  
gayne afterwarde, yf we wyl dyl-  
gently geue ouer our selves to it and  
to the rest of hys lawes.

Well by these thinges nowc a  
foresayde, it is sumwhat manifest;  
what

What the worde and sacramētes are,  
and what thinges god geueth vs by  
thē: to wete, these. ii. thinges spectallī  
first he geueth vs our fayth the bet  
ter by thē, & is to saye, he causeth vs  
& better to beleue hys passiō & death  
to be oures at all tymes, in that he  
sheweth & witnesseth by thē, as by to  
kens of his owne instituting for the  
same purpose, that his passiō is cō  
tynuallye of so muche strength and  
vertue for vs, that it doth frely of  
fre & present & grace & good wyll of  
God vnto vs by thē: for to helpe vs  
to beleue suerly in & same for the re  
missiō of al our sinnes fyrst, when so  
euer any of thē is ministred vnto vs  
after his cōmaūdemēt. And secōdly,  
seyng that Christe dyed not to helpe  
vs vnto fayth onely in this worlde,  
but to geue vs a part of his heuēly  
life also for to cause vs the better to  
hope after a moze full vse of it here  
afterwarde, as he dyd nowe geue  
vs



be an earnest therof, so dothe he  
geue vs by these sygnes also þe very  
substaunce of his body and heauēly  
lyfe, for to helpe vs to refoyme oure  
lyues accordynge to the same.

Wherfore I may well conclude  
vpon this sacrament of breade and  
wyne (-as I maye nowe from hence  
forth let the other.ii.passe) that it is  
a sygne, & tokē wherby our sauour  
Christ doth minister and geue both  
these thinges in speakyng this syg-  
nification vnto vs thus by it: as  
this breade and wyne is at my com-  
maundement geuen vnto you to be  
eaten and dronken into your bodies  
as your owne fode, so is my death &  
resurreccion your owne fode in pre-  
sentinge vnto you, at al suche times  
as this sygne shall be offred vnto  
you, the grace and good wyll of god  
frely, for to make you beleue suerly  
in my deth and resurreccion both for  
the remyssion of your synnes, and  
for

for the receyuyng of all the strength  
and vertue of my heauenly life also,  
for to helpe you frome fallynge vnto  
synne againe hereafterward, so farre  
forth as you wyll applye your dylig-  
gence therunto, and suffer my spirite  
to rule you in it. And therfore seying  
that thorow this signification there  
is of promise present spiritually both  
þ vertue & substance of Chrystes bo-  
dy in sufferynge death for vs here, &  
also the effect & spiritual substance  
of his body beyng now in heauen, so  
myght Christ well say of the breade  
whiche he vsed at his holy souper:

**This is my body whiche  
shall be geuen for you:**

And of the cup in lykwysse myght  
he well saye:

**This cuppe is the newe  
testament in my blod whi-  
che shall be shedde for you**

**And**



and for many vnto the remission of synnes.

And fynally, forasmuch as these sygnes and tokens do thus pzeuent vs with the grace and good will of god, only for the merites of Chyistes passion to helpe vs to a sure faythe in the remission of our synnes, and to all the strengthe and vertue of Chyistes body and heauely life also, that we might amende our liues afterwarde and serue hym in all holynesse and righteousnesse, therfore are these sygnes and tokens (for the better declaracion of their offyce) called sacramentes, that is to saye godlye ceremonies, or exercises ordeyned of god, for to sacrat and make vs holy euen with Chyistes owne holynesse and goodnes.

These thinges now beyng had in remembraunce, do of them selues, in a manner, declare what honoure  
and

dynauice, this is to be iudged of all  
Chyisten men . That as we can not  
be sure that it is the sacramente of  
Chyiste, or of his bodye and blood,  
but when it doeth the office that he  
hath appoynted vnto it, in miny-  
string forth of his mynde and sygni-  
fication, so ought we not to saye that  
we can conceyue as moche comforte  
and faith by the vsynge of it anye o-  
therwyse, than euen after his owne  
institution & ordynance. And againe,  
seyng that Chyiste hath ordey-  
ned this sacrament to be oftentimes  
p̄sented vnto vs, as well as he  
woulde haue vs oftentymes called  
vpon for the dyligente hearynge of  
his holy gospel, and for the vsynge  
of his holy commaundementes, as  
fast, prayer & almose dedes, so oughte  
this to be iudged also of all chyisten  
men: that as he woulde neuer haue  
done this, if ȳ weaknes of oure fayth  
had not so required it, so oughte

D.iiii.

we



we to obeye his commaundement in  
makynge of oure fayth sure that we  
be ledde and possessed styll of his ho-  
ly spirite within, by the receyving of  
this sacrament when so euer we can  
conueniently come vnto the same.

Wherefore this is the seconde ho-  
nour deu vnto this sacrament, that  
we, by the receyvinge of it after the  
same maner & ordre that he hath ap-  
pointed it to be a sacramēt vnto vs,  
do strengthen our fayth by it bothe  
for the remission of our synnes, & for  
the receyving of his heauenly body  
& life also, to amende them agayne.

The thyrde honour is, that seying  
god doth of his mere goodnes geue  
vnto vs such giftes in this his holy  
sacra. as the very effecte & spirituall  
substaunce of his owne precious bo-  
dy & bloode, as it was both in suffe-  
ryng deth for vs here, & as it is now  
makynge intercession for vs at the  
ryghte hande of God, so is it oure  
bound

bound betwixt agayne to applye our  
hole lyues to the utteryng and be-  
stowynge of these same hys gyftes  
so after we haue receyued them that  
hys moste holy wpll therby, myght  
the better bothe in our selues and o-  
ther be fulfyllled, and his kingdome  
enlarged. And specially seyng he  
doth so louyngly, yea moste charita-  
bly ioyne vs together into his owne  
body, as fleshe of hys fleshe & bone  
of hys bones, by makynge vs parta-  
kers of the effect and substaunce of  
hym selfe, thow the faythful recei-  
uyng together of thys hys mystical  
breade, that is to saye, thow the re-  
ceyving of his godly spirite, mynde,  
and wpl in it, so ought we agayne to  
be charitable & louyng one to an o-  
ther, & one to fede & noyshe another  
with al our wordes & dedes, that we  
myght growe vp & walke forth toge-  
ther in the strength of the same meat  
vnto y<sup>e</sup> mouthe of Oreb, the felicitye of

**R. v.**

heauen



heauen. Well, these. iiii. kyndes of  
honoure then are specially due vnto  
this sacramēt or rather to the grace  
of god present in it, at all such times  
as it shal be presented vnto vs after  
Christes ordinaunce.

And now that these. iiii. kyndes of  
honouring this sacramente, are so  
specially due vnto it whē it is mini-  
stered accorดยnge to Christes ordy-  
nauce, that without the effecte of  
them all. iiii. together, it can be had in  
no reuerence nor honour of vs, may  
wel be perceyued by the honour that  
they of the olde tyme, shoulde haue  
geuen to their sacrifices, which were  
vnto them sacramentes. Whom the  
lorde dyd greatly reprove as mani-  
fest abusers and despisers of his ho-  
ly ordinaūces, bicause they did leaue  
vndone the honoure and reuerence  
whiche he had specyally appointed  
thē to do vnto hym in thē, by saying  
thus vnto thē thow we his holy pro-  
ph

phet Jeremy. Thus saith the lord  
of hostes, y God of Israel: put your  
burned offerynge, & other offeryn-  
ges together, and eate vp the fleshe.  
For I haue not, y day y I brought  
your fathers out of Egypte, spoken  
vnto them, nor geuen them cōmaun-  
dement of burned offerynge and o-  
ther offerynge. But thys I cōmaū-  
ded them, sayeng: herken & obeie my  
voyce: and I shal be your God, and  
you shalbe my people. Walke ther-  
fore in all the wayes that I haue cō-  
maunded you that ye may prosper.  
But they wold not heare me, nor en-  
clynne theyr eares vnto me. Beholde,  
whiles the Jewes dyd offre vp theyr  
sacrifices, whych were such holy cere-  
monies as God had cōmaūded him-  
self to be offred vnto him, wout re-  
pētaūce had before for theyr former  
sinnes, & wout the strengthening a-  
gaine of their faith in chryst for y sa-  
me, not geuīg eare to this his minde  
and

Here. bit



and meanyng in them, for the which  
they were chiefly ordeyned, he sayde  
vnto them: they shulde but put their  
offerings together, and eate vp the  
fleshe of them them selues, for he had  
geuen them no commaundement of  
them. As to wete, that they shuld of-  
fre them so vnto hym, in puttyng  
theyr hole truste of honouryng hym  
or of doyng hym seruice, in the out-  
ward doyng of them, without the re-  
cepyng of repetaunce, faith, & purpo-  
se of amendement, by þe fre presenting  
of his grace & good wil in the befoze

And in lyke wyse, when the Jewes  
wolde lyue out of charitte with their  
neyghbours, or requyt euell for euell,  
without compassion taking in al thin-  
ges, and thynke yet to please þe lord  
with the outwarde doyng of such ce-  
remones & sacrifices as he had com-  
maunded, the lord sayd thus vnto the  
by the prophet Amos: I wyl haue  
mercy meat and no sacrifice. By the  
which

Amos. v

whych sayeng he dyd not yet forbid  
them to do that thyng with al reue  
rence, which he had ones comaunded:  
but he wylled them not to do it in  
truste to honour or please hym any  
thyng therby, wythout they had co  
repued befoze, such a fayth and trust  
in the fre remission of theyr synnes  
thozow Christ, by the institutynge of  
these sacrifices, as had made them of  
mynde to folowe and obey all hys  
commaundementes, but specially in  
shewing of mercy vnto alme, like as  
he had shewed it frely vnto theym.

Thozow Elaye the prophete the **Isay .i.**  
orde sayd also that such offerynge  
and sacrifices as he had yet hyghly  
comaunded hym selfe to be offered,  
were abhominacion vnto hym, and  
that he coulde not ones abyde them.  
Note here, good reader. thys wyt  
testeth God of the seruise, whyche  
the people woulde yet seme to do  
vnto hym selfe and not to anye  
**strange**



straunge Goddes, and that in suche  
thynges as were not comaunded to  
be done by man, but, as touchynge  
to the doyng of theym in forme and  
maner outwardly as they were com-  
maunded, by God hym selfe. Onely  
bicause they would nedes do him ser-  
uice in theym, withoute the concep-  
tynge befoze of suche a faythe and  
truste in the free remysyon of theyr  
synnes by the merites of Christe, as  
had brought theym in mynde bothe  
to repent them of their synnes, and  
also to amende theyr lyues. Now  
if the vsyng of the sacramentes were  
thus abhominable to him ones, that  
he coulde not abyde the syght of the  
when they had not their true honou-  
ryuen vnto them, howe dwely so e-  
uer they wer obserued and honored  
outwardely: what wyll he say then  
we do now vse his holy sacramentes  
whiche be of no lesse strength & ver-  
tue than were theyrs in olde tymes

but rather of more, wythout these  
iii. thynges be surely grounde in  
oure myndes befoze: wherefoze it  
is manypfest that neyther oure golde  
noz other goodes, neyther our bow-  
wying downe noz knelynge befoze  
them, neyther yet oure often vsynge  
of the outwardely, can be any thing  
to the honouryng of the holy sacra-  
mentes, or to the grace of God pre-  
sent in theym, excepte we do fyyste  
wyth hartty repentaunce cal to mind  
the greate nede that we haue of the  
fre grace presented in them thozowe  
Christe, for oure dayly synnes, and  
excepte we do then strengthen oure  
faith y better by y vsing of the accoz-  
dyng to his ordynance, and so geue  
ouer our selues holly to all other his  
lawes. And althoughe these. iii.  
thynges now a foze sayd, be y special  
kindes of honouryng this sacramēt  
of y bode & blod of Christ whē it is  
ministred vnto vs, & y so due vnto it  
that



that with out the effecte of them all  
iii. together it can not be honoured  
or had in any reuerence of vs (lyke  
as I haue sayd:) yet seying the hum-  
ble mekenesse of oure penytent and  
faythfull hertes, dothe alwayes re-  
quyre that both all our goodes and  
membres shoulde serue to the better  
expresyng of the same, when soeuer  
we wyl shew it forth ether in the re-  
cepyng of this sacrament, or in the  
doynge of any other godly exercyse:  
so dothe it require these tokens or  
kyndes of honouring this sacramēt  
to be presente also when we wyl re-  
ceyue it. First, ¶ we prouide a place  
both honest, coynly, and seuerall from  
all other busynes, for the commune  
ministracion of this holy sacramēt,  
with instrumentes right semyng for  
same. And secondely, that we applye  
all the mēbres of our bodyes to serue  
to the humble mekenesse of our pe-  
nytent and faythfull hertes, at the  
reuerent

reuerēt receyving of this sacramēt  
as to wete, that we receyue it with  
humble vncoueryng of our heades,  
with the bowyng of oure bodyes or  
knelyng downe, & with the lawdyng  
and prayfynge of his goodnes in it  
with our tounge also. These be to  
kens of y<sup>e</sup> trew honouring of this sa-  
crament also, as far forth as they do  
assure both our selues and other of  
our vnfeynednesse and trelve recey-  
uyng of it. For as that mynde is  
trewly penytente, whiche causeth all  
the bodye to shewe mekenesse, as the  
harte to sighe for sorow, the handes  
to be lyfted vp or the knees to be bo-  
wed down for feate, & the tounge to  
breake forth in cryeng for mercy: so  
are these sure tokens of the trew ho-  
nouryng of god also, whan the hart  
doth shewe them forth, whether they  
be done at the receyuyng of this sa-  
crament or at any other godly exer-  
cise. And forbycause they do mooste

E.i.

certainly



Mathe.  
iii.

certainly thus, assure both our sel-  
ues and other of our vnfeyned hert  
and pure mynde, therefore are these  
tokens taken in the scripture for the  
honouring of God it selfe.

But as no man can expresse these  
outwarde tokens a ryghte, whyche  
hath not partly receyued befoze, tho  
towe the sygnification or meanyng  
of Chyiste in this his holy sacramēt,  
the other.iii. specyall tokens, that is  
to saye, whyche hathe not partelye  
wyth an humble and penytent herte  
befoze, consydered so farre forth the  
goodnesse of Chyiste in the ordeyn-  
ynge and presentynge of thys sa-  
cramente for to shewe hys death to  
apperteyne vnto vs at all suche ty-  
mes as it is ministred, that he both  
trusteth so muche the moze assuredly  
in it, for the remyssyon of hys syn-  
nes, and fully purposeth also to a-  
mende hys lyfe thozow the assystāce  
of the same grace & goodnes whych  
h

he shall then presently receyue by it:  
so are these outward tokens not to  
be taken as sygnes of the true hono-  
ryng of Christe in this sacramente;  
but when the other.iii. are from with-  
in ioyned with theym.

The whiche.iii. inwarde tokens  
can not be ioyned with þ other out-  
warde sygnes a ryghte, but in and  
at the receyuyng of this sacramente  
onely (foz then onely doeth thys sa-  
crament geue vs a sure fayth in the  
death of Christ, out of the which the  
inwarde repentaunce of the mynd &  
the purpose to amende with al other  
tokens of humilite doth spring) ther-  
foze are these outward tokens plain  
ydolatry, yf they be at any other ty-  
me expressed oz done to thys sacra-  
but whē it is ministred according to  
Christes ordinaūce. Wherfoze thus  
I wyl conclude vpon these latter  
kind of tokēs wherw we do honour  
this sacra. Yf we can first cōceiue by

E.ii.

the



the presentyng of it vnto vs, a happy  
repentaunce for our synnes past, and  
then a sure faith in y<sup>e</sup> death of Christ  
for the remission of the same againe,  
with a good purpose to amende, we  
do honour the grace of god and the  
presence of Christ in this sacrament  
(for the breade and wyne haue no  
power of the selues to geue vs suche  
thinges) though we do kneele or  
bowe downe oure bodies to it also,  
whē we do receyue it. But yf we can  
not first honour it thus, then do we  
honour the creatures of breade and  
wyne for them selues, yf we do ether  
bowe down or lyft vp our hādes vn  
to them, cōmpting therewith playne  
ydolatrie. And therfore as thyne  
owne hart must be thy guide in this  
matter, so is it nedefull that thou  
saye thus with Dauid, in goyng to  
receyue this holy souper: directe my  
fotesteppes, o lord, and teache me to  
do thy wyll. For thou only muste  
geue

gene vs befoze the gift of grace and  
knowlege, of thy mere goodnes and  
foz ymerites of thy son Iesu Chyzt,  
oz els we can not take it vnto vs ne  
ther in this sacramento noz in anye  
thyngge elles. We humbly beſech the  
therfoze ſo to illuminate our hertes  
wyth the preſence of thy holy ſpīte,  
that we, in receyuyng of thys holye  
ſacramēt, may receyue alſo thy bleſ-  
ſed wyll therin: Amen.

Well, thus muche is ſayde, foz  
thys tyme, concernyng the ryght ho  
nouryng of our Lorde Iesu Chyzt  
in this ſacrament, when it is mini-  
ſtered at the holy ſouper. Whereby  
maye be perceyued that bothe theſe  
kyndes of honouryng it are requy-  
ſyte, thoughē not of lyke, noz in lyke  
place. For the inwarde woꝛſhipping  
of it muſt nedes haue the firſt place,  
and is ſo ſpecyall, that with out the  
tokens therof, thys ſacramento can  
be had in no kind of reuerence: wher

E.iii. the



the outwarde tokens are not onely  
but in the seconde place, but are also  
subiect to all kyndes of necessitie .

As to wete, yf our owne necessitie or  
our neighbours, or elles that the ty-  
me and place wyl not conveniently  
permyt vs to lyft vp our handes, or  
to kneele downe whē we shal receiue  
it, they are not so greatly to be pas-  
sed on, nor to be taryed for, necessitie  
holdeth vs excused. But the inward  
worshipping of it wyth sure fayth  
in the death of Chyriste, wherout re-  
pentance and amendement of ly-  
uynge doth ensue, is so deu vnto it,  
that no necessitie can excuse it. And  
yet the Pope had brought thys sa-  
crament to suche an vse, that it was  
continually reserued and dayly sette  
forth before the people in the masse,  
wythout any mencion makynge of  
the inward worshipping of it, but  
onely that it myght be outwardlye  
worshypped wyth the lyfityng vp of  
handes

handes and bowyng of knees, wyth  
candels, torches and suche lyke: the  
styrreng vp of repentaunce, fayth, &  
amendement of lyuyng beyng left to  
the blynde conscience of man, whych  
is yet dull ynough when it is mooste  
sharply pricked forward vnto the.  
Yea and to proue this abusyng of it  
to be yet the cause of muche good de  
uotion amōgest the people, he brou-  
ght forth not onely goodly argumē  
tes and reasons, (as they appeared  
outwardly) but also certayne places  
and ensamples of the scripture for  
the same. And so thus he sayd for to  
proue that we shoulde continuallye  
honoure thys sacrament wyth han-  
des and knees, whether we dyd in-  
wardly worshyppe it or no.

**I**n thys sacrament there is  
presente the bodye and bloude of  
Christe: and therfore oughte we to  
wourshyppe it wyth handes and  
E.iiii. knees



knees whether we do strengthē our  
faith by the corporall receyvinge of  
it, or no.

**T**he answer.

John.  
xiii.

Eph. iii.

Christe sayth that he and the fa-  
ther wil be so present with them that  
kepe hys commaundementes, that  
they wyl both come and dwell with  
thē. And Saint Paul saith also that  
h̄ lord Christ dwelleth thow faith  
in the hertes of the elected. And yet  
it doth not folow of this, h̄ we shuld  
fall downe vpon our knees befoze  
godly and deuout people, as though  
we could receyue Christ presently, by  
the honouringe of him so, in theym.  
The lord in dede geueth effectually  
hys very body and blode in this sa-  
crament when it is ministred accor-  
dyng to hys ordynance, and yet we  
can not receyue it with the worshyp-  
pyng of it wyth handes and knees  
onely. But specyally we muste  
first worshyppe it wyth the han-  
des

7  
Des and knees of our fayth, lyke as  
we do onely receyue and fele him pre  
sente there with the mouthe of oure  
fayth. The presence of Chyistes bo  
dye and blode in this sacra. is  
an heauenly worke, that is to saye,  
it is wrought into vs by the spyrte  
of God onely and thozow the decla  
ryng of the goodnes and merytes  
of Chyistes passyon, and is no work  
of thys worlde, that he is present to  
be geuen vs there. And therefore whē  
we wyll ether receyue or worshyppe  
it there, we muste fyrste synge thus  
with the church: *sursum corda, et non*  
*huc corda.* That is to saye, we muste  
fyrst lyfte vp oure hertes aboue al þ  
cā be felt or sene in it, & thozow faith  
lay hand vpon þ goodnes of Chyist,  
in cōsidering this sacra. to be a plain  
promyse which doth moste certeynly  
witnes & shew his passiō to haue pa  
cified so þ wyath of God for our sin  
nes & it doth cōtinualli purchase vs

By the  
sacra  
mēt we  
muste  
synge  
*sur  
sum cor  
da.*

E. v.

both



both the remission of them al, & frely  
offre and present vnto vs also the  
grace and good wyll of god no lesse  
for to helpe vs to beleue surely in it  
than to amende the againe, when so  
euer it is mynistred vnto vs. The  
whiche faith as no mā can haue that  
entendeth not to receyue it when so  
euer it is ministred vnto hym, euen  
so can there no man worshyppe  
this sacrament a ryght with handes  
and knees that dothe not receyue it  
also.

What outward  
worshyp  
true  
faith  
bringeth  
forth.

Wherefore although true faith  
bryngeth well to passe, & we, by this  
most holy ministracion, do ostentp-  
mes fal downe vpon our knees and  
lyft vp oure handes, ether when we  
heare these most holsome wordes of  
the lord: take, eate, this is my body  
whiche shall be geuen for you: take,  
drynke ye all out of this: this cuppe  
is the new testamente in my bloude  
& cetera: or when we do receyue the  
most

moste comfortable meat and drinke  
at the ministratiō of the sacrament  
in the holy souper: yet that we shuld  
therfore take it for an acceptable ho  
nourynge or worshippynge of oure  
Lorde Christ, to fall downe vpo our  
knees before this sacrament eyther  
when it is shewed, hanged vp, or  
borne about, or to do it any kynde of  
reuerence when it is lyfted vp, & yet  
not to receyue it accordyng to Chri-  
stes ordynance, that doubtlesse can  
not only be gathered out of no word  
of God, but is also playne agaynste  
the same, where it sayeth: take eate.  
&c. take and drynke. For what we  
muste forthwyth as it is mynistrēd  
vnto vs; eate and drynke corporally  
to the strengthenyng of oure fayth,  
and to the styrrynge vp of all godly-  
nesse in vs, that maye we not thynke  
to receyue by the seying of it when it  
is lyfted vp or carryed aboute.

**Wher:**



wherfoze it can not be the trewe hon-  
nouryng of Christ in this sacramēt,  
but rather a despysyng of his good-  
nes, to go aboute to amende and  
chaunge his ordynaunce in it after  
our blynde reason, in sayyng we wyl  
honoure him in it, when we wyl not  
receyue it.

And therfoze to knele down befoze  
the sacrament lyfityng bp handes &  
eyes towarde it ether when it is in  
ministrynge or otherwyse shewed,  
of the whiche kynde of honoryng it  
ether Christe nor his apostles hath  
any thing taught, and yet not to re-  
ceiue it accordyng to his ordinaunce,  
a thing whiche the lord commaun-  
ded to be done with all diligēce, can  
be nothing elles than a vayne wor-  
shippynge of him in it with y<sup>e</sup> doctrine  
of man, as I shall plainly proue by  
this argument.

It is all a vayne worshyping  
of Christ in this his holy sacrament,  
when

When we wyl not humbly and with  
all faythfull obedyence receyue the  
gyft and benefyte whiche he offereth  
vs by the mynistracion of these woꝝ-  
des in it: take eate, take, and drinke.  
But they do not woꝝshyppe Chyste  
a right with the humble receyuinge  
of the benefyte whiche he pꝛesenteth  
vnto them by the mynistracion of  
these woꝝdes that wyl not take, eate,  
and drinke this sacrament after his  
oꝝdynaunce, when he commaundeth  
them to do it. And therefore all the  
woꝝshyping of Chyist in the sacra-  
ment, without the humble and faith-  
full receyuing of it also after his oꝝ-  
dynaunce, is but a vayne woꝝshyp-  
ping of him in it, and the doctrine of  
man.

Besides this, to woꝝship Chyist  
in the sacramente with handes and  
knees, and yet not to receyue it after  
his oꝝdynaunce, what other thyng  
maye it shewe elles, than ̃ we wyl  
enclose



To wor-  
shyppe  
Christe a  
ryght in  
thys sa-  
crament  
what it  
is.

enclose Christ our lord in the bread  
comprehensyble, byndynge hym so  
vnto it, and bring him therewith into  
an earthely liuing and being againe:  
where we shoulde yet lift vp our sel-  
ues by and by as it is presented, fro  
the vnsyble sygne to the inuysyble  
grace whiche it dothe sygnifye, and  
from the earthely ministracion of it,  
to the heauely goodnes of hym that  
ordeyned it to be ministred, and so  
worshyp in it Christe our lord in  
spirite and truth, that is to say, most  
inwardely and hartely remembryng  
then y goodnes of our sauour Jesu  
Christ, whiche would shewe vs by  
it that his passion had so pacyfied  
the wrathe of god, for oure synnes,  
that it dyd continually purchase vs  
the remysion of them all, and frely  
offre and presente vnto vs therfore  
by this sacramento the grace and  
good wyll of god, for to helpe vs  
both to beleue surely in it, & also to  
amende

amende our liues again. The which  
faith(as I haue said)as no can haue  
truly, which is not by a by readye to  
receyue after Chyistes ordynaunce;  
hys holy sacramēt & that w<sup>th</sup> al hum-  
ble reuerence bothe of bodey and  
mynde, as soone as it is presented  
vnto hym, so is thys onely the wor-  
shyppynge of God in spirite and  
trueth in o<sup>r</sup> by this holy sacrament:  
fyrste to conceyue suche a faythe in  
the goodnes of Chyist by it,as maye  
cause vs surely to truste both to the  
remission of our synnes & to the recei-  
uyng of so moche grace and good-  
nesse also by the corporall eatynge  
and drynkyng of it, as maye helpe  
vs to amende our lyues. And then  
to geue ouer oure selues holly to the  
lawdynge and praysynge of hys  
name, and to the folowynge of hys  
commaundemētes, both in the hūble  
receyuyng of this sacrament, and in  
folowynge of hys other lawes.

The



**T**he seconde argūēt wherwith  
the pope woulde proue that this sa-  
crament shoulde be reserued, kepte,  
and shewid to be honoured of þ̄ peo-  
ple with handes and knees, though  
they dyd not receyue it, is this. The  
Arke of promesse, & the Mercye seat  
was continually worshypped of thē  
in the olde tyme, whiche was a sa-  
crament. And therfore (sayth he) we  
ought to do þ̄ lyke vnto this sacra-  
ment at all tynes, though we do not  
receiue it.

### **T**he aunswere.

God dyd ordeyne this Arke and  
Mercie seate for thē of the olde time  
to put them continuallye in remem-  
braunce that he would suerly be pre-  
sent amongst them, to fulfyll all the  
promesses þ̄ he had made vnto thē.  
The which Arke and Mercye seate  
bycause it shoulde continuallye put  
them

theym in remembraunce of the sure  
fulfyllinge of hys promysse, ther-  
fore was it bothe reserued contin-  
ually, and also had in all reuerence a-  
mongest the people when they wold  
receyue thys remembraunce at it.

But the breade and wyne hath not  
the lord ordeined to be reserued con-  
tinuallie, or to be lyfted vp for a  
shewe, but geuen it to be eaten and  
dronken at an holy souper with this  
signyfycatyon: as I do geue you  
thys breade and wyne to be eaten &  
dronken into youre bodies as your  
owne foode, so shall my body and  
blode nouryshe and fede your soules  
wyth the grace & good wyl of God,  
for to helpe you both to beleue sure-  
ly in it for the remission of your syn-  
nes, and also to amende the same a-  
gayne. And therfore as thys sacra-  
ment doth not minstre thys signi-  
fication, nether by the reseruyng of  
it, nor by the shewyng of it after any

J. i. i. such



suche meanes, as the Arke dyd, but  
onely when it is geuen vs to be ea-  
ten and dronken wyth thys reimen-  
braunce, so is it then onely to be ho-  
noured, when it is so receyued in the  
holy souper. But befoze I speake  
any further of þe trewe worshypping  
of thys sacramēt I wyll fyrst shewe  
howe the p̄mative church vsed to  
worshyp it.

**¶** What the fayth and vse of the  
p̄mative church hath bene of wor-  
shypping thys sacrament.

That they of þe p̄mative church  
haue wyth al reuerence and honour  
myndred, handled, & receyued thys  
holy sacrament, of it we fynde wyt-  
nesse ynough. But that they haue  
worshypped it, kneled downe befoze  
it, wyth the lyftynge vp of handes &  
eyes towarde it, and set it forth in  
golde and syluer to be worshypped,  
or borne it about in processions, ho-  
nouryng it wyth candles, torches,  
crynge

tyngyng and syngyng, and al other  
melodye, of that we fynde not onely  
no wytnesse, but rather it whereout  
we may gather clene the contrarye.

Foz we fynde how that certayne by-  
shoppes of Rome dyd vse to sende  
the sacrament to the gates, foz to be  
receyued there of other straunge by-  
shoppes when they came to vylite  
them. And we fynde howe y<sup>e</sup> a priest  
dyd geue the sacrament vnto a boye  
foz to beare home to hys father and  
to geue it hym there. Also we may se  
in the bookes of saint Cipriane, Ter-  
tulliane, and Hierome, how that men  
were wont in the tyme of those holy  
fathers, to gyue the sacrament vnto  
y<sup>e</sup> laye people foz to beare home with  
them: and how that the people were  
wont, after they had so receiued it, to  
laye it vp in theyr chystes, oz other  
speciall custodyes, yea some woulde  
change it about theyr neckes, and re-  
ceyue it when they lyst them selues.

Eusebius, libro  
v. capi.  
xxiii.

Eusebius, libro  
vi. capi.  
xxiii.

Cipri. in  
sermo de  
lapsis.  
Hieron.  
in Apo-  
lo. pro  
bris ad-  
uersus  
Iouia-  
num.

Ambro-  
sius de  
sua tra-  
cte caris

F.ii.

Out ro.



Out of the whych we may well gather, that men in those dayes, knewe nothyng of worshyping the sacrament, at the least wayes as it was now worshipped.

Honorius tertius, a Pope that lyued and wrytte in the yere of oure Lord. M. CC. xvi. dyd ordeyne that men shulde reserue and kepe the sacrament in a place appointed, & that the priestes shulde oftentymes lerne the people, reuerently to knele downe when the sacrament was lyfted vp in the masse, or when it was borne vnto the sycke folke. Beholde, this Pope whiche lyued but .iii. hundred and .xxii. yeares agoe, ordeyned fyrste that men shoulde reserue the sacrament in a place appointed, and that the priestes should lerne the people to knele downe whē they saw the sacrament lyfted vp, or borne about. Where was than, before those dayes, the goodly pyxes, canopies, & lampes

lampes, with all þ crouchinges and  
knelynges which we haue vsed: but  
after the right vse of the sacramente  
whiche god hym selfe had commaū-  
ded to be kept, was ones fallen, it  
was easye ynough for the deuell to  
brynge in all suche superstitious a-  
buses, and to cause men beleue that  
they were to the trew honouringe of  
god and his holy sacramentes.

Now is it trewe also that in the  
pymatiue churche there were some  
that did reserue the bread which they  
had remayning ouer the communio  
in a secrete place tyll the next tyme, &  
that they had an vse also to shewe the  
bzeade in the holy souper. For as  
Dionisius in þ.iii. chapter De eucha-  
ristia maketh mention, it was the vse  
in hys tyme, that the pziestes should  
first set forth vpon the alter þ bread  
& chalice couered, and after they had  
consecrated, to vncover them, and  
brynge them so forth into the sight of

J.iii.

the



The the  
wyng  
of þe sa-  
crament  
hath ben  
used,  
but the  
worship  
pinge of  
it, when  
it was  
so lifted  
vp, was  
neuer vs-  
sed, till  
late.

the people, and the to deale þe bzeade  
by and by in peaces, & to geue forth  
the cuppe in lykemaner. And in the  
Greke Liturgia we rede that þe priest,  
a litle befoze the ministringe and re-  
ceyuing of the sacramēt, dyd lyft vp  
a lytle the bzeade, *modicum sustolteus*,  
like as we vled to do in our messe by  
and by, after the pater noster. But  
that ether the chalpyce was at any  
tyme lyfted vp in those dayes, oz el-  
les that the people fell downe vpon  
their knees and worshipped þe bzead  
beyng so lyfted vp, of it we rede no-  
thyng, befoze this Pope Honorius  
did ordeyne it.

Wherby we may perceiue, that al-  
though þe shewing of þe bzead in þe ho-  
ly souper, be wel olde, yet to fal downe  
and worship it when it was so shew-  
wed, oz to lyft vp handes and eyes  
to it, and not to receyue it, as þe lord  
commaūded, is an abuse crepte in of  
late, whiche was vtterly vnknewen  
to

to them of the olde tyme. The which  
kynde of honouringe can as lytle  
stande with þe pleasure of god in this  
sacrament, whiche commaundeth vs  
to take, eate, and drynke it, as could  
the honouring of þe brasen Serpent  
with handes & knees, after they had  
lefte out and forgotten the remem-  
braunce of it that god had ordeyned  
it to present and geue vnto them.

**B**ut thou sayest: when I se the sa-  
crament ether lyfted vp in the masse  
or set forth by any other meanes, I  
can the better call to remembrance by  
it, the mercyfull helpe of God whych  
is vniuersally present. And therfore  
it is good to se the sacrament at all  
tymes, and to worship it, though we  
do not receiue it.

**T**he aunswere.

Fyrst, for asmuche as Christ hath  
not ordeyned this sacrament to put  
vs in any godly remembrance, but by  
the eatyng and drynkyng of it, at an  
h. iiii. holy



holy souper, so ought we not to say;  
that we can the better call to remem-  
brance the goodnesse of God by the  
seyng of it then by the corporall re-  
ceyving of it. Neither is it to be take  
for the sacrament of the bodye and  
blode of Christe, but for one of hys  
good creatures, except it do put vs  
in remembrance of his bodye & blode,  
after hys owne ordinaunce. And se-  
condly, to worshyp a creature wyth  
handes and knees, is not ynough to  
say, thou wilt, when thou seest it, cal  
to remembrance the vniuersal helpe of  
God, but we muste be sure also, that  
the creature be ordeyned of god him-  
selfe, for to put vs in suche a remem-  
brance. For a man, and specialllye  
a godly man, is the excellenst crea-  
ture to put vs in remembrance of the  
goodnes of God, that maye be ether  
in heauen or in earth. The Sunne,  
the Moone, & all maner of beastes  
yppon earth are the precious workes  
of

of God, and the very ymages of his  
godly power, whych do manifestlye  
shewe forth also, his wōderful wyse=  
dome and goodnes at al times: lyke  
as he wytnesseth hym selfe in hys  
worde. And yet so farre is it of that  
we shulde therfore worshyp any of  
these hys creatures, that it is playn=  
ly forboden by hys holy worde.

**T**hou sayest further paraduen=  
ture: why do we then worshyp oure  
parentes, pynces and magistrates  
with cappe and knee, seying they are  
but creatures .

**T**he aunswere.

These persones are appointed  
of God to teache vs to folowe the  
lawes of Chyste, yea and to put vs  
in remembzaunce of the same wyth  
corporall punyshmentes, yf we do  
not folowe theyr instructions. And  
therfore we are bounde to be both o=  
bedient to all theyr good ordinaun=  
ces, and also to shewe the same obed=  
f. v.                      ence



ence towardeſ theyꝝ perſones, wyth  
the humble vncoueryng of our hea-  
des, wyth the knelyng downe vnto  
them, oz ſuche lyke, according to the  
uſe and maner of euery countre .  
But God hath not appointed the ſa-  
cramēt of hys body and blode to be  
woꝛſhypped , foꝛ any thyng that we  
can call to remembraunce by it, but  
when we do receyue the ſame remem-  
brance by it which he hath appoin-  
ted to geue vnto vs by the corporal  
eatyng and dꝛynking of it. And ther-  
foꝛe ſeyng God hath not appointed  
it to put vs in any remembrance of  
hys power oz goodnes by the ſeyng  
of it, but hath geuen vs a playne co-  
mādemēt to receyue it, affirming  
it to be hys body and blode when he  
ſpeaketh vnto vs by it, theſe woꝛ-  
des: take, eate, thys is my body: ta-  
ke, dꝛynke thys is my blode: by the  
whych ſaying of Chyiſt, as thys uſe  
can not ſtande that we ſhuld receiue  
hys

hys bodye and blode, ether by the lo-  
kyng vpon it oz by the knelyng be-  
foze it, for any other remēbrance besydes thys: so ought we to folowe & fulfyll thys cominaundement of the Lorde, and to let the setting of it vp for to be kneled vnto, without the receyving therof, fals as the playne inuention of man.

And yet seying the lorde doeth in the holy souper, thozowe hys worde and sacramente, offre hym selſe vnto vs after a synguler grace, and sheweth hymselfe to be more merciful: Ipe p̄sent in this sacrament when it is ministred at his holy souper, than in other of hys creatures, so shall we wourshyp hym there also accordyngly, that is to say, fyrst, conceyue an earnest repentaunce for our synnes paste wyth a sure fayth by it in hys death and bodye bothe for the remisyon of our synnes and for the receyving of his own grace and strength to

How  
worsh  
Christe  
in the  
cramēt



Genes.  
xviii.  
Exo. xiii  
and. xii.

to amende theym agayne : and then  
wyth the same fayth receyue it hum-  
bly and wyth the fallyng downe bp  
on our knees, and with the shewyng  
of all other corporall reuerence: lyke  
as we maye reade, that they of the  
olde tyme dyd worshyppe God with  
the fallyng downe bpō theyr knees,  
and with other tokens of honoure &  
reuerence, so often as he dyd present  
hymselfe vnto them, after any specy-  
all oz syngular maner, as by the mi-  
nistracyō of his word & sacramētes.

Wherfore thys doth well agree  
wyth the scripture: that seynge we  
haue in the holy souper the lord hym  
selfe present amongst vs, as he was  
present wyth theim of the olde tyme  
in their sacramētes, that we should  
worshyppe hym there also both with  
hearte and mynde, and with all the  
powers and mēbres of our bodies,  
as well as they dyd worshyppe hym  
so in tymes past and yet commytted  
ther-

therwith no ydolatre. But that we  
shoulde therefore reserue the breade  
whiche hath bene once at the souper,  
and cause the people to lyfte vp han-  
des and eyes vnto it, as though god  
were bounde thereunto, whether is  
dyd minister hys worde and sygny-  
fication vnto vs after suche sorte  
as he had appoynted it or no, that  
can not stand wyth y worde of God  
whiche requireth but thys honoure  
& obedyence onely of vs in thys sa-  
crament. y we strengthen our faith by  
it. The which strengthening of our  
faith as be it, it can not be wrought  
into vs by anye other meanes, than  
by the receyuyng of it onely, after  
Christes ordynaunce, so is it then on-  
ly to be worshipped and take for the  
sacrament, and none otherwyse.

Furthermoze, there can no man  
saye, that the breade and wine shuld  
be Christe hym selfe comprehensy-  
ble, or naturally bynde hym vnto  
them.



them, bycause they haue bene ones  
presented at his holy souper. But  
we muste nedes graunte this sacra-  
ment to be then only a signe & token  
that God doeth present vnto vs his  
very body and blode, when it doeth  
present and speake these wordes vn-  
to vs: take, eate, this is my bodye:  
take, drinke, thys is my blode &c.  
And therfore as we can not say that  
we receaue these wordes by the sacra-  
ment but when we receyue it corpo-  
rally in and at the holi souper, so can  
we not say that we do reserue Christ  
amongest vs after the souper, but  
by the applyenge of our hole lyues  
to his holy wyll, as by the often re-  
ceyuyng of thys sacramente, and by  
the folowynge of his other commaun-  
dementes.

How to  
reserue  
Christ a-  
mongest  
vs.

But to proue the externall wour-  
thyppynge of the sacrament when it  
was not receyued, all that euer the  
pope coulde byrnyng in out of the ho-  
ly

ly doctors, was this sayeng onely of  
sainct Austyne. No man eateth the  
fleshe of Christe, that dothe not wor-  
shippe it befoze. Whiche saying we  
iudge to be right godly spokē. But  
that in these wordes saincte Austyne  
meaned of the worshyppinge of the  
sacrament with handes and knees  
without the receyuing of it (a thing  
whiche was vtterly vnknownen in  
saincte Austines dayes) and not ra-  
ther of the spirituall worshyp-  
pyng of it, is not to be thought. For  
to worshyppe the fleshe of Christe  
can be nothyng elles than with an  
humble and penitent mynde to shew  
vs to beleue this surely of oure sa-  
uioure Christes fleshe: fyrste, that he  
hath offred it vp vpon the crosse,  
& instituted this sacramēt to assure  
vs y<sup>e</sup> y<sup>e</sup> same one offerig hath purcha-  
sed vs y<sup>e</sup> remissyō of our synnes for e-  
uer, & did therfoze present & offre vn-  
to vs frely the grace & good wyll of  
god

To wo-  
ship th  
fleshe's  
Christ.



God by it, for to helpe vs to beleue  
surely in it both for the remission of  
our synnes, and for the receyving of  
hys grace and strengthe to amende  
them agayne: and then, humblye to  
receyue thys sacrament in the same  
fayth, & wyth a good purpose to vse  
the grace geuen vs by y<sup>e</sup> same to the  
better mortifying of our owne fleshe.  
Thys is the trewe wourshyppe  
of the fleshe of Christ, ether at the re-  
ceyving of thys sacrament or at the  
exercysing of any other of Christes  
commaundementes. And thus maye  
we wourshyppe the fleshe of Christe  
and receyue it also thowgh fayth and  
by the applyng of our selues to his  
hole lawes, as to the hearynge or re-  
dyng of his holy woꝛde, or to the ex-  
ercysynge of fast, prayer, and almose  
dedes, euen aswell as by the recey-  
ving of this holy sacrament. And  
therfore to wourshyppe the fleshe of  
Christ before we do eate it, can be no  
thing

thyng elles, than to beleue surely in  
the death and resurrection of it.  
First, and than to obey and folowe  
his commaundementes with all di-  
lygence. And that we can not wour-  
shyppe the fleshe of Chyste anye o-  
therwise than thus as is afoze said,  
neither yet reserue oꝝ comprehend it  
in the sacramentes foꝝ to be worshyp-  
ped, though the elementes oꝝ crea-  
tures of that breade and wyne wher-  
che hath bene ones vsed at the holpe  
souer, maye be reserued, but onelye  
when they do ministrate vnto vs these  
wordes: take eate, take, drynke, lyke  
as God hath appoynted them, maye  
easely be perceyued by the holy sa-  
crament of baptysme. Vnto the whi-  
che we iudge no honour to be due  
but onely when the water doeth cer-  
tyfie vs that our soules are wasshed  
within, thowwe the body and blode  
of Chyste, by hauyng it powred vpo  
our bodies outwardely, in token oꝝ



remembraunce of the same.

**B**ut to this the Pope hath  
sayde: the water of baptisme ought  
not to haue so muche honour done  
vnto it, as the sacrament of the bo-  
dye and blod of Christ, both bycause  
Christe is not naturally and substan-  
cially in that water, and also bicause  
there is no suche chaunge of that wa-  
ter into the bodye and blod of Christ  
as there is in the breade which hath  
bene at the holy souper.

**The aunswere.**

After what sorte hys chaunge  
was, or howe he thought Christe to  
be presente in the holy sacrament of  
Baptisme, I cannot tell. But this  
I am sure of, that yf the holy sacra-  
ment of baptime be ministred a right,  
and accorดยnge to the ordynance of  
Christe, there baptyseth by it: God  
the father, God the sonne, and God  
the

the holpe ghoſte. Theſe.iii. doubt-  
leſſe are geuen in the name of Bap-  
tyme . And howe it ſhoulde be  
then , that Chyiſt is not as natural-  
lye and ſubſtancially preſente there,  
as in þ other ſacramēt, is to be won-  
dred at. But doubtleſſe as bothe  
theſe ſacramentes are the ozdynaun-  
ces of Chyiſte , and inſtytuted both  
foꝝ one purpoſe , ( as to wchynge  
to theyꝝ effecte ) ſo is he as natu-  
rally preſente wyth the one as wyth  
the other : and hys preſence is to be  
honoured in the one , lyke as it is in  
the other

**T**he Pope hym ſelfe doeth  
graunte the ſubſtaunce and effecte  
of Baptysme to conſyſte chieflie in  
the miniſtracion of theſe wooꝝdes :  
I Baptyle thee in the name of the  
father & cetera . And yet he wyl  
not graunte the ſubſtaunce and  
effecte of thys other ſacramente to  
conſyſt chiefly in the miniſtraciō of

**G.ii.**

**theſe**



these wordes likewise: take, eate, this  
is my body &c. take, drinke, this is  
my blod. &c. but saith that the bread  
is alwaye the body of Christe, yf it  
hath bene once consecrated, whether  
it be mynstred oz hanged vp for  
a shewe.

**T**he aunswere.

The ver-  
tue of  
baptisme  
consys-  
teth in  
the mini-  
stration  
of the  
wordes  
onely.

Fyrst, that the substance of holpe  
baptisme doeth not chesly alone but  
also holly consyst in the mynistracy  
on of the wordes appointed vnto it,  
is good to be knowen. For excepte  
there be a person baptised with the  
water, in the name of the father, the  
sonne, and the holpe ghoſte, the wa-  
ter of it selfe is of none effect. For as  
Saynt Austen saith: when the word  
commeth together wyth the water,  
then is there a sacramente. By the  
whiche sayeng he meaned as yf he  
woulde haue sayde thus: when these  
wordes. I baptise the in the name of  
the father, the sonne, & the holy gost,  
are

are ministred by the water of bap-  
tisme, & receyued with beleue of him,  
vnto whome they are ministred, then  
is there a sacramente presented and  
geuen vnto him. Whereupon this  
doctoꝝ saide further thus also: in the  
water doth the woꝝd purifye. Take  
awaye the woꝝde, and what is it the  
other than water. Beholde, without  
these woꝝdes be ministred by the  
water: I baptise the in the name of  
the father, &c. the water of it selfe is  
of none effecte. And where is then I  
praye you y<sup>e</sup> vertue of so many bles-  
synges and bꝛethynges as wer wont  
to be made ouer the font, when there  
dyd none yet receyue y<sup>e</sup> effect of these  
woꝝdes together with the water: but  
as these woꝝdes of baptising, which  
onely make the water of it of effecte,  
can not be receyued, but when the  
water is ministred to one that is  
baptised in dede, so doth the hole ef-  
fect and substance of this holy sa-

G.iii. sacrament



trament of baptyme, consyst chiefly  
and onely in the mynistryng of the  
wordes.

And euē so doth the hole substance  
and effecte of both these.ii. sacramē-  
tes, baptyme & the souper of Lorde,  
consyst and stande in the ministring  
of the wordes that Christe hath ap-  
pointed vnto them. For yf they be  
not so vled, that the worde maye go  
together with y ministring of them,  
after y same forme and maner that  
theyr lorde and maister did minstre  
them him selfe, and appointed or or-  
dained vs to do it after him, but are  
altered of vs, then are they not hys  
sacramentes, but our owne inuenti-  
ons. Wherfore as in the sacrament  
of baptisme there muste be presente  
fyrst the minstre, whose fayth is so  
farre forth required that he do  
entēde to mynstre it both according  
to Christes ordinaunce, and for the  
same

same purpofe alfo that he dyd infti-  
tute it, to wete, for þe ftyrting vp of  
fayth in hym for the fre remiffion of  
theyr finnes: and then there muſte  
be preſent alfo þe perſone which may  
haue it myniſtered vnto hym: and  
thyrdlye there muſte be wyth bothe  
theſe in lyke wyſe, the ſacrament of  
baptyme, whych is not the water of  
it ſelfe, but þe dyping in, or the pow-  
ering on of the water vpon the per-  
ſone together wyth theſe wordes: I  
baptiſe the in the name of the father,  
the ſonne, and the holy goost: euen ſo  
is it wyth the ſouper of the Lorde.

For there muſte be preſent fyrſt, the  
myniſtre, whole fayth is thus farre  
forth requyred, that he do entende  
to ftyre vp a trewe fayth in Chriſte,  
and that by the myniſtrynge of it  
accoꝝdunge to hys ozdynaunce, and  
there muſt be preſent alſo them that  
wyl receyue the holy ſouper, and

G.iii.

then



The substance of  
the holy  
souper  
doth consist in  
the ministringe of  
the wordes.

then the sacrament, whiche is not the  
bzeade and wyne of themselves, but  
the ministringe of the bzeade and  
wyne to gether wyth these wordes:  
take, eate, this is my body &c. take  
drinke, this is my blod &c. do thys in  
the remembraunce of me . There-  
fore sayng oure Lorde Iesus Christ  
hathe ioyned all these wordes and  
the ministringe of theym to gether  
thus, and commaunded vs to do e-  
uen the same thyng that he dyd  
hym selfe, in the remembraunce  
bothe of hys passyon and of instytu-  
tyng this sacramente, wyth all o-  
ther thynges that he hathe done or  
doeth for vs, so shall it not be law-  
full for vs ether to deuyde or parte  
in sundre these holpe wordes and  
the ministringe of theym together  
with the sacrament makynge the ho-  
ly sacramentall wordes to be onely  
these: thys is my body, &c. to take  
the

the breade and wyne for the sacra-  
ment of hys bodye and blod, though  
they had bene once prepared for the,  
when these other wordes: take, eate,  
take, drynke, do thys in the remem-  
braunce of me, are excluded frome  
theym. For these wordes: take, eate,  
take, drynke, and do thys in the  
remembraunce of me, do make the  
sacrament to be of effecte vnto vs, in  
shewynge thys, that he would neuer  
haue put vs in remembrance thus,  
of hys bodye breakyng & blod shew-  
yng for our synnes, if he would not  
haue vs to gather first a sure fayth  
in y<sup>e</sup> remissyō of al our synnes, by the  
same, at al suche tymes as they were  
ministred and spoken vnto vs accor-  
dyng to his cōmaūdemēt, aswel as  
he woulde by these other wordes:  
thys is my bodye, declare what it is  
that we shal receiue afterwarde.

Wherefore as we do fyrste gather

G. v.

a sure

These  
wordes:  
take,  
eate,  
& drynke  
do con-  
secrate  
the sa-  
crament  
aswel as  
these:  
this is  
my body



We do a sure faythe in oure Lorde Iesus  
Christe, by the hear yng of this hys  
commaundement: take, eate, take,  
Drinke, and do this in the remem=  
braunce of me, as well as we do by  
the other wordes whiche declare the  
sacramente to be his bodye that we  
shall then receyue, so shoulde these  
wordes be alwayes spoken together  
vnto the people, when the sacramēt  
maye be ministred with them also.  
Lest the wordes whych do declare y  
sacra. to be his body, myght elles be  
spoken to our dānation, yf the other  
wordes whych do declare his good=  
nes in presentyng of it vnto vs, dyd  
not fyrst geue vs thys fayth before,  
that he woulde neuer so haue sayd &  
done yf he wold not haue shewed by  
the same y his body & blode was al=  
wayes the remission of our synnes.  
And yet the schole doctours, beyng  
deceyued thoro we the abuse whych  
was crepte in by the reseruyng  
of

of that breade whych had bene ones  
prepared at the souper, made the sa-  
cramentall wordes onely these: this  
is my bodye.

Now out of al this, maye euery  
good chryste man perceyue, that the  
hole vertue, substance, and effecte of  
this holy sacramento of the lordes  
souper, doth no lesse consist & stande  
onely in the ministring of the wo-  
des and sacrament together, lyke as  
he dyd vse them hym selfe, than doth  
the holy sacrament of baptime, and  
that these.ii. sacramentes are in this  
poynt bothe of one nature, and not  
vnylike, that is to saye, the water of  
baptime is a sacramento when these  
wordes are ministred by it: I bap-  
tise the in the name & cetera. and the  
breade and wine is a sacrament whē  
these wordes are ministred by it of  
Christ hym selfe (though yet by the  
mouthe of a minstre appointed):  
take, eate, this is my body & cetera.  
take



take, dꝛynke, this is my blode &c.  
and do this in the remembraunce of  
me. Wherefoze they are nether of  
them sacramentes but when they  
are in ministꝛyng of the woꝛdes  
whych the Chꝛiste appoynted to them,  
althoughe the Pope woulde haue  
that breade which hath bene ones at  
the holy souper to be hāged vp, and  
borne about in processions as a sa-  
crament, foꝛ to mayntayne therewith  
all thys abuse: that it myghte be  
coꝛpozally woꝛshypped, as though  
that shulde be moze to ꝑ honouryng  
of the sacrament then to haue it of-  
fered to be receyued spiritually. Let  
euery good chꝛisten man iudge thys  
by the woꝛde of God.

¶ But thou sayest: yf the hangyng  
vp of the sacramente, and the bea-  
ring of it about, foꝛ to be coꝛpozally  
woꝛshypped shoulde be layde a syde  
as an abuse, so shulde we condemne  
therewith, as manifest ydolaters,  
both

both all them that haue so worſhypp-  
ped it wythout y receyuyng, and the  
also that do so worſhypppe it yet in o-  
ther countres.

**T**he aunſwere.

Though the worſhypping of it,  
as it hath ben vſed, ſhulde be layde  
a ſyde as an abuſe, yet is there not  
therewithall condemned all the peo-  
ple, that haue done, or do yet wour-  
ſhypppe it ſo in other countres. But  
therewithall is condēned thys abuſe,  
that men ſhulde not holde, take and  
receptue this holy ſacramēt as Chriſt  
hath ordeyned it to be taken, to the  
ſtrengthening of theyr faith in him,  
both for theyr ſynnes paſt, & for the  
receyuyng of hys grace to amende  
them againe, but to ſhew it, to hāge  
it vp, and to beate it aboute, to haue  
it corporally worſhypped onely.

Whych kynde of honouryng it, w-  
out the receyuyng thereof, as y lord  
hath made no mencion of it, neither  
by



The me  
bres of  
the  
churche  
may wel  
erre but  
not as þ  
membres  
of  
Christe.

by worde nor dede in all his holy  
scriptures, and doth therfore serue to  
the vaine trustyng in the inuencyon  
of man, so hathe he forboden it as a  
thig most abhominable in his sight.  
This abuse is to be condemned, al-  
though we do not therewith cōdemne  
the hole church of Christ, that ether  
hath or dothe yet abyde in the same  
vnwittinglye. For as many of the  
childzen of god as hath or dothe yet  
folowe this abuse, not knowynge  
any better but beyng seduced by  
their pastozs, that do they not as  
the membres of Jesu Christe, and  
of his churche, but as they are vn-  
perfite and ignoraūt persons, which  
ignoraunce god oure heauenlye fa-  
ther, for his sonnes sake Jesu Christ,  
shal forgeue them withal their other  
offences, lyke as he doth forgeue vs  
our dayly synnes also, when so euer  
they or we do repent.

But for an excuse of this clo-  
ked

ked holynesse, the Hope saſpeth fur-  
ther: it can be none abuse, nor anye  
euell thyng, what so euer is, of good  
deuotion, done to the honoure of  
God and to the haupnge of hys sa-  
cramentes in hygher reuerence.

**T**he aunswere.

Thys were verye well spoken  
yf all men knewe truely what good  
deuotion were. Whyche doubtlesse  
can be in nothyng, where Goddes  
woꝛde and commaundement is not.  
King Uzias did of a good deuotiō (as  
he thought) saue certaine of hys best ca-  
tle which he toke fro his enemies, to  
do sacrifice vnto hys lord w all, for the  
great victoꝛy he had geue hym. And  
yet bycause it was not accoꝛding to  
gods cōmaūdemēt h he so did, he was  
puinshed for it. And therefore we  
maye not loke what we thynke to be  
good deuotiō & vse it, but we muste  
couite h the best deuotion which doth  
most agree w gods cōmaūdemētes.

**Wher=**

ii. para.  
xxviii.



Wherefore let vs count this to be the  
chiefe honouring of this sacrament  
to receyue it with such a pure faith  
as causeth both repentaunce for our  
former synnes, & a good purpose to  
amende theym agayne, to sprynge  
forth in vs . Well, thus haue we  
proued that this sacramente, oughte  
not to be reserued for to be corporal-  
ly wourshypped also, as the Arke  
was.

And as thys was a great abuse  
to sette vp the sacrament or to carye  
it aboute in processions for to haue  
it corporally wourshypped without  
the presentyng of it to be corporally  
receyued, sayinge ones in the yere  
onely, so was thys no lesse abuse, to  
receyue it than nerthe but in one  
kynde onely. And that this was  
also an abuse, consydre fyrste, that it  
muske nedes be graunted to be  
an abuse, to alter anye of Goddes  
ordinaunces otherwise than he vled  
them

them himfelfe, and commaunded them  
to be vſed of other. Now is it plaine  
and of al men confeſſed, that y<sup>e</sup> lord  
in hys fyrſt ſouper dyd communicate  
the ſacrament in both kyndes vnto  
his diſciples, commaunding them  
alſo to do the ſame that he himfelfe  
had done before them. The whiche  
commaundement was obſerued, and  
the ſacrament in both kyndes comu-  
nicated for longe tyme in the church  
after Chriſt, yea and it hath bene al-  
wayes vſed to this daye in Ethio-  
pia and Grecia. And how it came to  
paſſe that men of late dayes dyd vſe  
to receiue it thus in one kynde only,  
we fynde no good teſtimony. Wher  
by we iudge it to haue crept in by y<sup>e</sup>  
negligence of prieſtes and paſtors.

But ſeyng the Lorde hath ordey-  
ned the breade to be the ſacrament of  
his bodye for it ſelfe, and the wyne  
to be the ſacrament of his blode, we  
ought to ſpeake of them as he hath

H. i. ordey

To vſe a  
ny thing  
otherwyſe  
than  
the lorde  
hath com-  
maunded,  
is an a-  
buſe.



ordained them, and none otherwise.  
The lord hath appointed these wordes to be ministred by the breade: take, eate, thys is my bodye whych shalbe geuen for you. And these to be ministred by the cuppe: take, drinke, thys cuppe is the newe testament in my bloude, whych shalbe shedde for you and for many, to the remission of synnes. And wherfore wyl we then be wylser then Christ hath taught vs, in sayinge: the breade alone is the body and blode of Christ, and the cuppe y<sup>e</sup> blode and body: in dede in hym selfe the lord hath his body and bloude inseperable, and geueth them to vs holly together and vndeuided. Yet as he hath ordained the breade for the distributyng of hys bodye, and the cuppe for the geuing forth of his bloude, so ought we to vse them, & to speake of them, wythout any further reasonyng.

**B**ut for the ministring of the sacra:

craiment in one kynde .onely, and for  
the mayntenaunce of all other abu-  
ses contrarie to goddes cōmaunde-  
mentes, the Pope is wont to bypnyng  
in thys reason: The churche hath in  
all outwarde thynges power to dy-  
spose and orde, as they shall thinke  
best: and therfore thei may kepe this  
ordynaunce of receyuyng the sacra-  
mēt in one kynde onely, yf they shal  
thynke it good .

The aunswere.

The holy churche of Christ, be-  
yng grounded wpyth his spirite, hath  
doutlesse power to orde & dyspose  
all outward thynges in tyme, place,  
measure and maner, so farre forth  
as the same may make to p̄ encrease  
of godlynesse amongst the people,  
that is to say, deuote people both of  
the clergye & layte, maye orde and  
dyspose the tyme & place that gods  
wourde and the holpe sacramentes  
shall be mynistred in, and they maye

Who be  
p̄ church  
of christ,  
& what  
is their  
authori-  
tie.

H.ii. orde



ordze the maner, measure, and tyme  
of praying together in the church, &  
appoint the daye and tyme when the  
cōmune faste shalbe obserued of all  
the people together. In al these thin-  
ges hath the hole church of Christe  
ful authoritie and power to dispose,  
that y<sup>e</sup> thynges myght so muche the  
better for suche appointing of tyme,  
place, measure, and maner, be obser-  
ued and holden as Christ hath com-  
maunded them, that is to saye, that  
men myght the more cōueniently by  
the appointing of suche a place and  
tyme, heare the worde of God and re-  
ceyue the sacramentes, and the more  
quyetly come to y<sup>e</sup> ende that fasting  
and prayer was ordeyned for. Out  
of the whych grounde y<sup>e</sup> church hath  
euen from the begynnyng made or-  
dinaunces, both for the worde and  
sacramētes, and also for other god-  
ly exercises. As for thys sacrament,  
that men shulde receiue it fasting in  
the

the morning (yf necessitie dyd not o-  
therwysse requyre) bycause that ty-  
me semed, and is, (as euery man wel  
knoweth) moze mete for the styr-  
rynge vp of deuotyon and earnest  
godlynesse, than is the tyme after  
we haue eaten oure full. And fur-  
ther, seyng that the commynge to-  
gether to the Lordes souper is the  
godlyest and moste hollesome worke  
that one of vs maye exercise & vse w<sup>th</sup>  
another, so hath the church thoughte  
it good, and to the furtheraunce of  
muche deuocyon, that it shoulde  
be holden in a place bothe seuerall  
from all other, and also with out the  
vsing of any worldly businesse with  
it, as not onely saint Paule, but all  
the hole cōgregation of Christ also,  
ordeyned that mē shulde kepe none  
other feast in the churche, when they  
wolde go vnto the table of y<sup>e</sup> Lorde,  
but it alone. Also, seyng that Christ  
hath not shewed by expresse cōmaun

i. Cor. x.

H.iii.

De



The  
churche,  
that is  
to saye,  
the de-  
uoute  
people  
both of  
the Ma-  
gistrates  
and cler-  
gye in e-  
uerie  
countre  
shall pro-  
uide for  
them sel-  
ues, that  
all thynges be  
done af-  
ter a de-  
cent or-  
der.

dement what praiers of thanks ge-  
uyng, or what other godlye instruc-  
tions he woulde haue vsed at hys  
holy souper, and dyd yet vse it hym-  
selfe with great plentie of the both,  
therfore ought the church of Christ  
to describē some godlye forme and  
manner of geuyng instructions  
vnto the people befoze they come vn-  
to the receyuyng of so hyghe a my-  
sterie, and of rendyng thanks vn-  
to god for it, after they haue recey-  
ued it. Wherefore this is the hole  
authoritie and power that y<sup>e</sup> church  
hath in the worde and sacramentes,  
and other of goddes ordynaunces,  
that they maye thus, and shall with  
all their diligence, bothe aswel the  
Prynces and Magistrates the sel-  
ues, as the ministers of the worde,  
orde and dyspose them so in tyme,  
place, measure, and maner, that the  
people therby myght not only haue  
the moze deuocion to vse them with  
all

al feare and reuerēce, but also come  
the better to the same ende and pur-  
pose of them that they were ordey-  
ned for of god. But to chaūge them  
vnto any other fashyon, (as this sa-  
crament was chaunged from y<sup>e</sup> cor-  
poral receiuing of it into a lokinge  
glassee) or to leaue them vtterly vn-  
done (lyke as men had left the recei-  
uyng of the cuppe in the holy sou-  
per) that authorite hath no mān, tyll  
Christ, whiche is the ende that they  
lead vs vnto, come hym selfe. For  
it can be called no right orderynge  
or dysposynge of the sacramētes to  
y<sup>e</sup> encreasing of any godlinesse amō-  
gest y<sup>e</sup> people, for to take thē cleane  
away: no more than it can be called a  
right orderynge of our prayers, to say  
we wyl praye trewly w<sup>th</sup> our hertes,  
though we do wylfully leaue out the  
praier of the mouthe also. Wherefore  
it must nedes be an abuse to receiue  
the sacramēt in one kinde only, other  
wise than god hath ordeyned it.

The  
churche  
hath no  
autho-  
ritie to  
take a-  
way any  
of the sa-  
cramen-  
tes, no  
more thā  
it can  
forbidde  
vs to fast  
or pray.



Moreover that we ought to re-  
ceyue this sacrament, in both kyn-  
des maye well be perceyued, in that  
the lord hym selfe, after he had take  
the cuppe into his hādes, geuen thā  
kes, & reached it vnto his disciples,  
dyd & that with great feruentnesse,  
and wyth more playne and comfort  
table wordes, expresse our redemptiō  
and cōmunion in him by the cuppe,  
then he dyd by the breade or by any  
other sacrament. For at baptyme, he  
cōmaunded no more to be said then:  
I baptise the in the name of the fa-  
ther, the sonne, and the holy goost.  
And at the ministring of the breade  
of thanks geuyng, no more then:  
take, eate, this is my bodye, whyche  
shalbe geuen for you. But at the mi-  
nistring of the cuppe he sayd, & com-  
maunded other in his name to saye:  
take, drynke, this cuppe is the new  
testament in my blode, whych shalbe  
shedde for you and for many vnto  
re-

remission of synnes. Beholde, good  
reader, howe comfortable a gospell  
our sauour Chyste hath ordeyned  
thys sacrament of wyne to expresse.  
Wherfore it maye well be called the  
moste holy and comfortablest sacra-  
ment of all other. For seying it is the  
worde, when it is ministred by the  
creature, that maketh the creature to  
be a sacrament, so doth it doubtlesse  
folowe, that so muche the more com-  
fortable as y<sup>e</sup> wordes are when they  
are ministred, so muche the greater  
is the sacramēt that ministreth them.  
And therfore no chyste man, yea no  
aungell from heauē, oughte to haue  
taken awaye from the weake & syn-  
full flocke of Chyst, this moste com-  
fortable sacrament specially seying  
the lorde hymselfe comaunded it to  
be vsed also, wyth so great feruent-  
nesse. Wherfore he that wolde wyth-  
holde thys sacrament of wyne from  
the people in the holy souper, shulde

The cup  
is the  
most com-  
fortable  
sacra-  
ment.

H. v. (as



2  
(as much as in him lyeth) kepe from  
theyn the ministracion of this holy  
ghospell, that Christe hath shedde  
hys moste pzeuous blode for them.  
For althoughe we do in dede receiue  
euen the same thyng befoze by the  
bzeade when it doeth ministrate vnto  
vs the bodye of Christe, that we do  
afterwarde when we receiue the cup  
whiche ministrereth vnto vs his blod:  
yet as he that loseth the profyte of  
them bothe agayne, whiche wyll not  
for all thys geue hymselfe, wyth all  
dyligence, vnto faste, prayer, al-  
mosse dedes and all other Godlye  
exercyses, but wyllfully foloweth the  
workes of the fleshe: so doeth he lose  
the profyte that he had receiued be-  
foze by the bzeade whiche ministered  
vnto him the bodye of Christe, that  
wyllfully wyll refuse to receiue the  
wyne, whiche shoulde also mynti-  
ster vnto him his blode.  
Wherefoze yf it be an abuse to neg-  
lecte

lect gods commaundementes, when oportunitie serueth vs to obey the same, than muste it nedes be a great abuse to refuse the receyving of the holy cuppe of thankes geuyng, whē it is ministred in the holy souper. But bycause mē shuld not so greatly passe vpon the trew receyving of this holy sacrament of the body and blod of Christ, ether in one kynde oz in both, the pope was wont to bring in this argument chiefly.

**T**his sacrament of the bodye and blode of Christe (sayeth he) maye aswel be receyued spirituallly by calyng to remembraunce that Christ hath dyed for vs when we do but loke vpon it, as it maye be outwardely: though we shoulde receyue it ones in the yere outwardely also.

**T**he aunswere.

**To**



The sa-  
crament  
was in-  
stituted  
to be re-  
ceyued  
both cor-  
porally  
and spi-  
ritually.

To saye that the sacrament may  
aswell be receyued spirituallly, as it  
maye be corporallye or outwardlye,  
muste nedes be a wonderful saying.  
For turne it what waye ye wylt, and  
it shalbe yet holly agaynst Christ &  
his manifest commaundement. For yf  
ye vnderstande by the spirituall re-  
ceyuyng of this sacrament that it  
muste be receyued in trew fayth, but  
yet corporally also, then is that the  
onely receyuyng of it accordyng to  
goddes spirituall ordinaunce, and  
none other. But yf you vnderstande  
your saying of suche a spirituall re-  
ceyuyng of thys sacra. as is wyth  
out y corporall receyuyng of it also,  
so can not that be the receyuyng of  
it accordyng to goddes spiritual or-  
dinaunce. For he gaue the bread vn-  
to hys disciples and commaunded  
them to take, and eate it, & that cor-  
porally also, and in like maner gaue  
he them the cuppe to drynke. And  
ther-

therfoze as it is manyfestly agaynst  
the cōmaūdemēt of Christ, to make  
a galyng stocke of the sacrament &  
not to receiue it, in saying thou canst  
call as muche to mynde when thou  
doest but se it, as the Lorde hath or-  
deyned to put into thy minde by the  
corpozall receyuyng of it after hys  
moste louyng and spirituall institu-  
tion, so is there no spirituall recey-  
uyng of this sacrament but to take  
it corporally with suche a spirit and  
fayth, as styrreth vs both to repen-  
taunce for our synnes past, and also  
to amende them agayne by the hum-  
ble folowynge of hys lawes.

And yet for the mayntenaunce of  
a spirituall receyuyng of thys sacra-  
ment, many haue brought forth this  
saying also of saint Austyne: *Crede*  
*et manducaſti*, that is to saye, beleue &  
thou hast receyued. The whych say-  
ing hath yet bene dyuersely vnder-  
stande, lyke as the appetites of men  
are

To re-  
ceyue þ  
spirit of  
god in þ  
sacra-  
mēt whē  
we re-  
ceyue it  
corpozal-  
ly, what  
it is.



are dyuerse. For many of the which  
wyl seme to fauour þ̄ worde of god,  
haue vnderstande it thus : yf a man  
beleue trewly in Chyrist it forceth ly-  
tel for the receiuing of the sacramēt,  
a man maye be saued well ynoughe  
wythout it, say they: and so they are  
become as negligent in receyving  
of thys holy sacrament as euer they  
were befoze. But of suche I woulde  
fayne knowe, what the cozpozall re-  
ceyving of thys sacrament is, and  
where to it serueth, yf to beleue in  
Chyrist be the onely receyving of it.  
Oher some agayne, (as the Pope  
enspecially) hath sayde, that yf a mā  
beleue trwly vpon the sacrament he  
hath fulfilled these wordes of saint  
Austyne: *Crede et manducasti*, that is  
to saye, beleue and thou haste recey-  
ued. But to all suche I aunswere,  
that we maye not beleue vpon the  
sacramēt as yf it were able to worke  
or geue vs our saluation of it selfe,  
but

but we must beleue vpon Christ and  
 vpon the merites of his passion, the  
 vertue and strength whereof he ge-  
 ueth vs in this sacrament. Where-  
 fore when saint Austyne spake these  
 wordes: *Crede et manducasti*, that is  
 to say, beleue & thou hast receyued,  
 it must nedes be that he meened the  
 of theyr beleue that coulde not come  
 vnto the vse of the sacrament. Vnto  
 whome he myght wel say, *Quid paras*  
*uentrem et dentes, crede et manducasti*,  
 that is to say, what dost thou pre-  
 pare either belye or teeth, beleue in  
 Christ, & thou hast eatē euen y same  
 thyng that he wolde geue the by the  
 sacramēt yf thou myghtest come vn-  
 to it. For if we cā not come vnto this  
 sacra. for lacke of oportunitie, ne-  
 ther fast by meanes of weaknes, nor  
 pray for lacke of tonge, nether ge-  
 ue almoste for lacke of substance, yet  
 yf we beleue surely in Iesus Christ,  
 this

We must  
 vse all  
 these thi-  
 ges, spiri-  
 tually, &  
 yet corpo-  
 rally al-  
 so.



this same sayth shalbe rekened vnto  
vs for al righteousness. But againe,  
yf we may vse ether any of these thin-  
ges, or can come vnto this sacra. we  
ought to vse it, and that as often as  
it is presented, (except our delpytng  
in sinne fear vs to the cōtrary) & ne-  
ther make a gasing stocke of it, as yf  
we could receyue þ strength therof by  
what meanes we wold, nor yet thyn-  
ke vs to haue no nede of it bycause  
we do sumwhat beleue in Chyrist al-  
ready. We haue the holy gospel, tho  
to we the whych we may continually  
eate and receyue Chyrist spirituallly:  
and yet when the sacra. is presented,  
we shall to the furtheryng of oure  
sayth and to the encreasyng of oure  
obedience towardes goddes lawes,  
vse it also, & that after the same ma-  
ner that the lord vsed it hym selfe, &  
not turne or peruert the sacra. into  
anye other vse, but abyde by these  
plaine wordes of the lord: take, eate  
¶

Re. take and Drynke &c.

**B**ut thou sayest: our saviour  
Christ hath not bounde him selfe or  
the workes of our saluation vnto a-  
ny outwarde worke or ceremonie,  
and therefore it is not necessarye to  
our saluation to receyue this sacra-  
ment but at our lybertye.

**T**he aunswer.

Undoubted it is that our saviour  
Christ hath not bounde his grace or  
the workes of our saluation vpon  
any outwarde worke or ceremonie,  
but we maye receyue and eate to e-  
uerlastyng lyfe, Christ our lord, that  
trew heauely fode, thorow his word,  
not only with out this sacramēt, but  
with out all other his ordinaunces  
also. For yf we can nether haue the  
bse of them, or not haue them accor-  
dyng to the institucion of Christ, yet  
yf we do beleue these wordes truly  
of the holy gospel: Christ hath dyed  
for our synnes, so shall we then eate

It,

the



To be-  
leue in  
Christe a  
ryght re-  
quyrette  
our obe-  
dyence  
to wat-  
des all  
his la-  
wes and  
ordina-  
ces.

the fleshe of Iesu Christ and drinke  
hys bloude to euerlastyng lyfe, even  
as well as we had had the vse of all  
hys ordinaunces. But therewithall,  
when Christ sendeth vs oportunitie  
of tyme and place, and that we maye  
conueniently come together in hys  
name, and holde his holy souper, yf  
we do not then holde the same, & that  
euen after his owne fashyon and cō-  
maundement, so can oz maye thys  
sprynge of none other occasion then  
that we do not aryght knowe Iesu  
Christ our sauour in thys his holy  
ordinaunce and commaundement of  
the holpe souper, as oure onelye  
God and sauour. For we do  
not beleue aryght that he hath orde-  
ned & cōmaunded vs, lyke as in all  
other, so in thys sacramēt also, that,  
whych shal serue vs certeynly (yf we  
wil vse it onely so, as & wherunto he  
hath ordeined and set it forth) to our  
saluation, in furtheryng more assu-  
redly

redlye oure healthfull receyuyng of  
eatyng of his fleshe and blode by it  
but we holde the corrupt iudgement  
of man to be wyser and moze careful  
for oure saluation then our sauiour  
Jesu Christe, the euerlastyng wyse-  
dome of the father, and the whyche  
was yet so desyrous of oure health,  
that he did not onely bestowe his bo-  
dy and blode for vs vpon the crosse,  
but hath prouided thys sacrament  
for to geue vs the same effectuallys  
by it also.

But two causes specially there  
are wherwyth the Pope hath letted  
the synple people from receyuyng  
the sacrament according to Christes  
cōmaundement. The fyrst was, be-  
cause he taught (by makyng of ordi-  
naunces for the same) that the pte-  
stes myght vse the holpe souper of  
the Lorde priuatelpe for them sel-  
ues, and that they myghte ther-  
foze vse also as many Masses in  
J.ii. theyr



their churches vpon one daye, or to-  
gether, as they lyst. The seconde, by  
cause the priestes were not commaun-  
ded to teache the people, that it was  
grea. negligence, and worthe to be  
much reprovied in a trew chris-  
tian man, to be presente at the souper of  
the lorde, and yet not to receyue the  
sacramente. The whiche.ii. causes  
doubtesse are not only contrarie to  
the dewtie and seruice that god doth  
in his word require both of the prie-  
stes and people, but also to the vse  
that hath ben in the olde and ap-  
ostolike church afore times. And yet  
to stablyshe y first cause and errour,  
the Pope hath brought in this rea-  
son.

**T**he lorde hath instituted this  
sacramente, that there myghte and  
shoulde receyue it, who so dothe of a  
pure herte desyre it. The whiche de-  
syre shall neyther by the multitude  
nor fewenesse of the people, be hynd-  
red

died. And therfoze (saith he) may any  
priest pꝛyvately & for him self alone,  
use this sacra. when so euer he doeth  
with a pure herte desyre it, though he  
there be no man to be comunycated  
with him.

### **The answer.**

That the sacrament was of the  
lord instituted, that there might and  
shoulde receyue it, whosoever of a  
pure herte and good deuotion dyd  
desyre it, must nedes be graunted.  
But to desire it wyth a pure herte  
and good deuotion can doubtlesse be  
none other thinge, than to desyre it  
accoꝝdꝝnge to the oꝝdynaunce and  
institution of the lord. Nowe is it  
verely the institutio of the lord that  
the faythfull shall in commune and  
beyng gathered together, receyue it  
one with an other, as the lord dyd  
holde it him selfe at the fyrst, and co=  
maunded it of other to be holden:  
like as saint Paule wel witnesseth,

The sou  
per of  
the lord  
is not  
bounde  
to any  
tyme,  
place, or  
people:  
and yet  
the faith  
full  
oughte  
not to  
holde it  
other=  
wise  
than the  
lord co=  
maun=  
ded.



And concludeth vpon this, that it is  
not the holdynge of y<sup>e</sup> lordes souper,  
when it is not kept in commune, but  
euery compayne for it selfe. Wher-  
vpon he learned and exhorted the  
Cozinthians doynge the contrarie,  
1. Cor. xi. to tarpe one for another, and so to  
holde it in cominen together.

**T**hou sayest: yf this ordinaunce  
of Paule shoulde be obserued of all  
men, than were the sycke folke lyke  
to be euell seene vnto, whiche can  
not come vnto the churche to receyue  
the sacrament there in commune.

**T**he aunswer.

Bycause the sycke folke can not  
come vnto the churche, therefore  
oughte the Churche, thow we cer-  
teyne of their ministers and mein-  
bres, to come vnto them, and so to  
holde a communion with them at  
home in their own houses, rat. y<sup>e</sup> thā  
so godly an ordinaunce shoulde be  
broken. But yf it shoulde so chaunce  
that

that this ordynaunce of receyuyng  
the sacra. one with another in com-  
mune, could not so be kept for lacke  
of tyme, and persones conueniente,  
than maye the minstre dyspence w  
this ordynaunce in tyme of necessitie,  
and preferre the succouringe of the  
sycke mannes conscience, befoze the  
obseruing of any outwarde ceremo-  
nye. But where the people may come  
together, there ought this godly or-  
dynaunce to be obserued, with al dily-  
gence. For thus haue the good holy  
fathers vsed it in y<sup>e</sup> primate church  
alwayes. The whiche did yet, holde  
the souper of the lord p<sup>ri</sup>uately for  
them selves in their oratories, (which  
were lytle chapelles in their houses)  
when they could not haue the people  
to gether to the sacramente and had  
yet a good deuocion to holde the  
holy souper, though not alone but w  
their deuout b<sup>re</sup>th<sup>re</sup>: like as we may  
rede of sa<sup>in</sup>cte Valerius and other

Christe  
him selfe  
shewed  
an ensam-  
ple of  
this in  
healyng  
a syke mā  
vpon the  
sabbothe  
day.

Mar. ii.

J.iii.

holy



holy fathers and godly byshoppes,  
whiche had their priuate masses in  
their owne houses, but not without  
communicantes.

Wherfoze seing it is the ordynaunce  
of the lord that we should holde the  
holy souper one with another in cō-  
mune, as Paule well witnesseth, and  
that it hath ben alwayes vled to be  
holden so of the most holy martyrs,  
cōfessours and other godly fathers,  
tyli now of late, it can be no good  
deuocion to desyre to receyue the sa-  
cramēt after another ordze thā god  
dyd bothe vse it him selfe, and gaue  
commaundement to haue it vled of  
other, seynge there can no mā amend  
his ordze and fashon in it. Yf a man  
do desyre to haue his deuocion exer-  
cised and strengthened through the  
vsynge of godly thinges, he maye  
vse suche thinges as god hath or-  
deyned for euery mannes sodein ne-  
cessitie: as the hearinge or redyng of  
the

the holy scripture, or he may deuout-  
ly geue him selfe to fast, prayer, and  
almosse dedes. In the whiche godly  
exercises, a trewe and deuoute faith-  
full man, maye aswell receyue and  
eate that heauely breade, Christ our  
lorde, as in the holy souper. But yf  
he haue deuotion to eate the souper  
of the lorde, so let him tary for the co-  
gregation & with the eatyng therof  
together with them in commune, he  
may professe and shewe, that as the  
breade is made of many graynes  
which ministreth vnto hym & verye  
body of Christ, & the wine of manye  
grapes which ministreth forth his  
blod, so wil he be of one mynd, wyl, &  
power with all them specialllye, that  
receyueth it together with him.

Now is it trewe also, that there is  
mencion made in the olde Doctours,  
both of the Grekes and Latins, that  
the people vsed in their dayes to re-  
ceyue the sacrament some at Easter  
only



holy fathers and godly byshoppes,  
whiche had their priuate masses in  
their owne houses, but not without  
communicantes.

Wherfoze seing it is the ozdynaunce  
of the lord that we should holde the  
holy souper one with another in cō-  
mune, as Paule well witnesseth, and  
that it hath ben alwayes vsed to be  
holden so of the most holy martyrs,  
cōfessours and other godly fathers,  
tyli now of late, it can be no good  
deuocion to desyre to receyue the sa-  
cramēt after another ozdze thā god  
dyd bothe vse it him selfe, and gaue  
commaundement to haue it vsed of  
other, seynge there can no mā amend  
his ozdze and fashon in it. Yf a man  
do desyre to haue his deuocion exer-  
cised and strengthened through the  
vsynge of godly thinges, he maye  
vse suche thinges as god hath oz-  
deyned for euery mannes sodein ne-  
cessitie: as the hearinge oz redyng of  
the

the holy scripture, or he may deuout-  
teli geue him selfe to fast, praier, and  
almosse dedes. In the whiche godly  
exercises, a trewe and deuoute faith-  
full man, maye aswell receyue and  
eate that heauely breade, Christ our  
lorde, as in the holy souper. But yf  
he haue deuotion to eate the souper  
of the lorde, so let him tary for the co-  
gregation & with the eatyng therof  
together with them in commune, he  
may profite and shewe, that as the  
breade is made of many graynes  
which ministreth vnto hym & verpe  
body of Christ, & the wine of manye  
grapes which ministreth forth his  
blod, so wil he be of one mynd, wyl, &  
power with all them speciallpe, that  
receyueth it together with him.

Now is it trewe also, that there is  
mencion made in the olde doctozs,  
both of the Grekes and Latins, that  
the people vled in their dayes to re-  
ceyue the sacrament some at Easter  
only



onely, some twyse or thysse in the  
yeare, and some oftener, but very few  
Dayly, where the masse was yet daily  
obserued. But yet can not this proue  
that men haue kept the souper of the  
lorde with out communicantes, and  
that in euery cozner of the churche,  
like as we haue done. For there was  
alwayes some good deuoute people,  
besydes the clerkes and scholers  
which wer the many in eueri church,  
that tended vpon the ministraciō of  
the sacramentes, that would receiue  
it together with the priest. And lesse  
any shoulde dout of this, I shal ma-  
nifestly proue it to haue ben so.

**A** playne declaration out of  
the holy scripture, and of the vse of  
the primatiue church, & there shoulde  
no masse be holdē wherin the souper  
of the lorde is vsed, with out com-  
municantes.

The worde of god sheweth this  
plaine ynough wher it saith; do this  
in

In the remembraunce of me. By the  
whiche wordes we maye well per-  
ceue that we ought to do euen the  
same thing in the holy souper of the  
lord, that he did him selfe in it. Now  
do the euangelystes manifestly wit-  
nesse that he toke the breade and the  
cuppe in his hande, gaue thanks, &  
communicated them both vnto hys  
disciples, commaundyng them ther-  
with to take them bothe and receue  
them. The which commaundement,  
beyng so manifest that nothing can  
be moze plainli spokē, ought to be so  
highly esteemed of vs, that we should  
thinke it vtterly vnlawfull to han-  
dle or vse this sacrament otherwyle  
than y<sup>e</sup> lord hath done w<sup>th</sup> it him selfe.  
And herefore this plaine & earnest or-  
dinaunce of Christ shalbe sufficiēt for  
to declare vnto al Christē mē that to  
holde y<sup>e</sup> souper of y<sup>e</sup> lord with out cō-  
municantes, that is to say, wythout  
the mynistryng or cōmunicatynge of  
it



The ho-  
ly fa-  
thers  
make al-  
wayes  
mencion  
of the dy-  
stribu-  
tyng &  
recey-  
uyng of  
the sa-  
crament

Sermo-  
ne de lap-  
sis.

Note  
how the  
olde fa-  
thers vs-  
ed thys  
word, of  
fer.

it vnto some bodye, is not lawfull.  
And that þ holý fathers of olde time  
haue also thought it vnlawful may  
easely be percepued by thys: in that  
they do at all tymes, whē they make  
mention of the souper of the Lorde,  
and speake of it at any tyme fully,  
make mencion of the halowynge and  
dystributyng of the sacrament toge-  
ther, as the chiefe parte and substāce  
therof. As is to be sene fyrst by saint  
Cypriane, who wytyng of the masse  
brought forth thys ensample for to  
feare suche as were unworthy from  
comynge to the sacramēt. When the  
cōmune prayers & ceremonies were  
fully done, and that the deacon had  
begon offre, that is to say, to offre &  
presente the chalice vnto them that  
were present, a certeyne mayde, tho-  
rogh feare of the godly maiestie, by-  
cause she had geuen vnto her aunte  
in the tyme of persecucion parte of it  
that had ben offered vnto Idolles,  
turned

turned her face, holdyng her mouthe  
together, and wolde not receyue the  
chalice.

Saint Ambrose also, wrytyng of  
the holy souper of the Lorde, exhorts  
teth the people to the receyuyng of  
the sacramēt with these wordes: whē  
the holy souper is pzeared, se thou  
stande readye, that thou mayst re-  
ceyue a pzeferuation, and that thou  
mayst receiue þ body of Jesu Christ  
And thus is þ holy souper set forth  
by the same Ambrose also, libz. v. ca.  
t. ii. iii. Where he sheweth playnly  
that the folke, when they dyd holde  
the holy souper, dyd come vp vnto þ  
alter, to receyue the bodye & blode.

And saint Austyne, speakyng of  
the songes that me vled by the alter,  
& makyng mencion of the holy sou-  
per of the lorde, as it was holden in  
those dayes, wryteth, that men haue  
songe psalmes befoze the offeryng,  
oz as that was dystrybuted whyche  
was

Sermon  
ne. viii.  
in psal.  
cxviii.

lib. ii.  
retract.  
xi.



was offered.

**Eph. ix.**

He wrytyng also ad Paulinam, and speakyng of the prayer, of the masse, setteth together the halowynge and breakyng of the bread that was for to be dystributed, & sayeth, that all these thynges were concluded wyth prayer.

**Act. ii.**

**cap. xviii**

The same saint Austen wrytyng contra Faustum sayeth thus: We chryste men do kepe the remeinbrance of the offerynge of Christe wyth the offerynge et participations, that is to saye, with the comune partakynge of the body and blode of Christ.

By these sayinges now, euery mā seeth wel, that wyth them of the olde tyme, the dystributyng & receyuyng of the sacramente was taken for the effect and substance of the holy souper. And wythout þe whych they dyd not vse the halowynge or offering of the h. sacra, but dyd only blysse & halowe it with thanks geuyng, that it myght

myght be dystributed & offered vnto  
to other that were present. So that  
the lay people dyd alwayes vse it in  
cōmune together wyth the p̄iestes.  
Wherupon that holy father Chri-  
sostome dyd saye: that in the h. sou-  
per there shalbe set forth vnto al the  
that are present, one bodye and one  
cuppe. And the p̄iestes shall haue it  
(saith he) in cōmune with the folke.

Homel.  
xliii. vpon  
on the  
epistle to  
the Cor-  
inthians

And further sayd he: the p̄iestes  
do stande in bayne at the alter, and  
daylye offerynge is done in bayne,  
where no mā doth cōmunicate with  
them.

Sermone.  
iii. ad E-  
phes.

And he wrytyng vpon the epistle  
to the Hebrewes sayde thus also: I  
do not saye that it is ynough to pre-  
pare thy selfe. xl. dayes to the cōmu-  
nion at Easter, as yf I dyd forbyd  
the therby the cōmunion at any tyme  
of the yere, but I wyll thou go  
alwayes vnto it wyth trewe godly-  
nesse.

Homel.  
xlii. to  
the Heb.

Now



Nowe seying this holy doctoure  
Chrysostome affirmeth both that the  
prieistes do stāde at þe altar in bayne,  
where no mā doth cōmunicate wyth  
them, and also that he woulde haue  
men at al tymes of the yere to go vn  
to the sacrament in trew godlynesse,  
it is to be thought, that yf thys holy  
bysshop had had none of the clerkes  
noz of the lay people to cōmunicate  
wyth hym, that he woulde not haue  
kept the souper of the Lorde.

By blisse  
syng of  
theselke  
was vn-  
derstāde  
the recy-  
tyng of  
the good-  
nes of  
god wher-  
med  
forth in  
oure sa-  
uour  
Christe,  
wherby

In *actis concilii Toletani* haue we,  
as cetterwe prieistes had begonne to  
cōmunicate by and by for theselues,  
so soone as they had sayd the prayer  
of the Lorde, befoze they dyd blysse  
the folke, how that in the same coun-  
sell it was ordeyned, that when the  
prayer of the Lorde (called in latyne  
the Pater noster) was sayde, the bles-  
syng of the folke shuld folow, & that  
then fyrst the holy sacrament shoulde  
be receyued, & that after this orde: the

the p̄iestes shoulde receiue it befoze  
the alter, the clerkes in ȳ quere, and  
the people without the quere. In the  
whiche counsell there was also set  
fozth a refozmacyon, and an order  
describēd foz the sayng of messe.

Wherby we maye plainly see, howe  
that the holy fathers in those dayes,  
dyd take the communicatynge of the  
folke with the sacramente, to be the  
chiefest, parte, effecte, and substance  
of the messe. Yea and not onli is this  
founde by all the olde holy fathers  
of the p̄ymatiue churche, but it is  
stablyshed also with al the ordinaū-  
ces of holy counsellēs, where the cō-  
trarye can neuer be founde in any  
good authoꝝ, but speciall in no cōū-  
sel. And that doth all the orders and  
canons made foz ȳ sayng of messe,  
not onely amongst the Grekes, but  
the Latinistes also, most plainly wyt-  
nesse: lyke as we maye well see by  
the foꝛme and canon whiche hathe

Is. i.

ben

the peo-  
ple were  
so stirred  
to faith,  
that they  
were  
blyssed  
therby.

All the  
Canons  
p̄euer  
haue ben  
made foz  
the say-  
ng of  
messe,  
do wyt-  
nesse the  
cōmuni-  
cating of  
ȳ sacra-  
to be a  
substāce  
all parte  
thereof.  
And ther-  
foze the  
olde fa-  
thers ne-  
uer  
knewe a-  
ny masse



sayd  
with the  
commu-  
nicating  
therof

ben dayly bled amongst vs for the  
same . . . As where it is ordeyned  
in the canon of þ masse, that þ priest,  
shoulde after the consecration, speake  
alwayes these wordes: we meke men  
do desyer the, O almyghtye god, cō-  
maunde these thinges, throughe the  
handes of thy holy aungelles, to be  
carryed vp to thy hyghe alter, in the  
sight of thy diuine maiestye, that we  
all, whiche of the communton of this  
alter, shal receyue the holy body and  
blode of thy sonne, may be replenys-  
shed with al grace & thankfulnessse.  
Seynge nowe that this praiser was  
made for a part of the canon & rule  
whiche was set forth for the right or-  
dye of sayenge masse, & was therfore  
to be continually sayde, when so euer  
there was any masse holden, it is  
doutlesse good to perceyue, that  
when thys praiser was made firste,  
and a ryghte, it was not made to be  
be

be sayde in mockage to the dyuyne  
maiestye, lyke as it hath nowe for  
longe bene vsed, but bycause the  
people in those dayes shoulde vse to  
receyue the bodye & bloude of Christ  
wyth the priest, when so euer there  
was any masse sayd.

Makke these.iiii. wordes specti-  
ally in thys prayer whych was thus  
in Latyne: *Vt quotquot ex hac altaris  
participatione corpus et sanguinem filii  
tui sumpserimus*, that is to saye, we be-  
seche the that as many of vs, first as  
haue receyued, seconde, of thys com-  
munion of the alter, thyrde, the body  
and bloud of thy sonne, fourth, may  
be replenysshed wyth all grace and  
thankefulnesse. Whych prayer can  
not be sayd of any mā a ryght, where  
the body and bloud of Christ is not  
so receyued as the Lorde appointed  
it to be done, by takyng and eatyng  
of the breade, and by drynkyng  
k.ii. of



of the cup at an holy souper. And  
vpon the recepyng of the sacra-  
ment thus, goeth many of the pray-  
ers also, whiche were made to be  
sayd after the communion, and were  
therfoze called in latyne *Post commu-  
nionem*, wherof some of them dyd be-  
gyne thus: *sacramenta que sumpsimus*,  
that is to say, the sacramētes which  
we haue recepyed. Item *mysteria  
que sumpsimus*, that is to saye, the  
misteries which we haue taken, and  
suche lyke. Also in the canon and  
orde whiche Dionysius set forth  
for the sayenge of Masse, and in  
other olde formes and canons made  
both amongest the Grekes and La-  
tinistes, there is playnely declared  
that the ministryng of the sacra-  
ment to the people, was alwayes a  
specyall parte of holdyng the holy  
souper. For in all these formes and  
canons there is an orde set forth  
howe the priestes shoulde exhort  
th

the people to the recepyng of the  
sacramente and howe they shoulde  
ministre the same vnto them.

Therefore is it true, and shall  
remayne true for euer, that as the  
ordynaunce of oure saupour Iesu  
Christe is manifest and plaine that  
men shold alwaies when his souper  
is in hande, take and eate the bread  
and Drynke of the cuppe, euen so  
haue the holy fathers bled it in the  
pymattue churche also, folowynge  
the Lordes commaundemente her-  
in, and holden no Masse wythout  
there were some that woulde re-  
ceyue the sacramente together with  
the priest. Wherefore it muste  
needs be an errour vnlawful to do  
the contrarie.

Well thus haue ye hearde a  
playne declaratron bothe by the  
ordynaunce of Christe, and by the  
use of the pymatue churche also,  
that there oughte no Masse to be



Whē we  
holde  
more thā  
one sou-  
per to ge-  
ther, we  
do not  
holde the  
souper of  
the lord.

sayd wherin the souper of the lord is  
handled, without cōmunicātes, that  
is to say, some suche as wyl receiue  
the sacrament together with y<sup>e</sup> p<sup>r</sup>iest.  
And nowe to declare also that there  
ought to be no mo masses then one in  
a churche at ones, ye shall firste con-  
syd<sup>r</sup>e the worde of god, geuen by  
thorow the holy apostle Paule, when  
he saith thus: whē ye come together  
mē do not eate the souper of y<sup>e</sup> lord  
for euery man taketh of the meate  
his owne souper for him selfe. Be-  
holde, he called it here not the eating  
of the lordes souper, when euery man  
eateth a souper for him selfe. Wher-  
vpon, after he had set forth the exam-  
ple and commaundemēt of the lord  
as how he had holdē his holy souper  
him selfe, and commaūded it of others  
to be holden: and after he had made  
mencion also of the great punish-  
mentes whiche god had sente vpon  
the Cozinthians for their holding of  
the

the holy souper without godly orde,  
he concluded with these wordes: ther  
foze my brethzen, when ye come to-  
gether to eate, tarye one for another.  
Howe yf this be the righte orde of  
holding the lordes souper, for one to  
tarye getely for another, and that the  
holy souper is not kept after a delue  
orde, when there is kept in one con-  
gregation more than one souper at  
ones, than may every man wel know  
that it is a thing vnlawfull so to do.  
And therfoze was it a thing vnherd  
of by them of the olde tyme also, than  
in one church there should be more  
thā one alter, or that there should be  
more than one souper kept together.  
Howe ofte dothe sayncte Cypriane,  
when he speaketh of the vnyte of  
the church, bynge in the one  
alter, lyke as it is of the other olde  
fathers also.

Yet is it trew also, that at suche  
tyme as the churches were yet but  
℞.iiii. smal



They  
haue hol  
den in  
one  
churche  
more than  
one messe  
vpon a  
day, but  
not for  
all one &  
the same  
people,  
but for a  
nother  
sorte of  
them.

small, and coulde not conuenientlye  
receyue the people that were for to  
come together in the, that the good  
holy fathers, haue at hie feastes, hol  
den in one churche mo messes than  
one, but alwayes one of the after a-  
nother, and euery one of them for a  
parte of the people whiche could not  
well come to the holy souper befoze.  
Lyke as we haue a plaine instructi-  
on of this by pope Leo, wrytyng ad  
Dioscorum Alexandrinum & therof ther  
is sumwhat spoken also, *de consecrat.*  
*distinc. l. cap. necesse.* And therfoze the  
contrary is not to be thoughte, but  
that al thei that came to any of these  
messes, and dyd abyde by the hand-  
lyng of the holy souper in them, dyd  
receyue also the sacrament all toge-  
ther, that they myghte shewe therby  
they wolde be all of one mynde, wyl,  
and power, lyke as they had al toge-  
ther taken parte of one sacramental  
bzeade. And vnto thys recepyng of  
the

the sacramēt together dyd saint Am  
 brose exhorte the people cōmyng to-  
 gether to the masse, saying: the offe-  
 red gyftes, layde vpon the alter for  
 the poore folke, shall be of the hole  
 folke: for thow one bread they are  
 all signified, bycause that we beyng  
 one, do eate all of one breade. And  
 euen vnto this vniforme maner dyd  
 saint Paule exhorte the people also  
 when he sayd : We many are one  
 breade and one bodye. For we all,  
 (although euery mā yet in his owne  
 place, or in the same congregation  
 that he cōmeth into) do alwaye take  
 parte of one bread in y<sup>e</sup> holy souper.

And further, seyng the priest in  
 the mynistratiō or handlyng of the  
 holy souper, shall represent & shewe  
 Christe oure Lorde, and that all the  
 prayers made in one cōgregatiō shal  
 go together as out of one mouth &  
 herte, and fynally seyng that Christ  
 ordeyned thys his holy souper to be

E. v.

kept

The peo-  
 ple vled  
 in those  
 dayes  
 to bring  
 theyr of-  
 ferings  
 of bread  
 & wyne  
 vnto the  
 churche  
 and to  
 laye the  
 vpon the  
 alter, &  
 the mini-  
 stre  
 myghte  
 geue god  
 thanks  
 for them  
 and so  
 distre-  
 bute the  
 vnto the  
 poore: of  
 the why-  
 che there  
 was one  
 portion  
 reserved



for the  
sacra. al  
so. And  
bycause  
of this  
use, the  
masse  
was ca  
led a sa-  
crifice

kepe together of þ people, which vse  
the holy apostles deliuered vnto the  
churche, and the olde churche of ho-  
ly Martiers and Confessours haue  
kept it none other wyse, what godly  
occasion than can there be ymagy-  
ned, wherefore men shoulde in one  
church, and in one congregation of  
the faythfull, specially where all  
they that are present may heare well  
one priest, and at one alter receyue  
the sacra. to gether, holde mo Mas-  
ses than one at ones? But all thys  
notwithstandynge, after the Pope  
had broughte in that *Dñs uobiscum*  
shoulde be songen in Latine to the  
people þ vnderstode it not, then be-  
gan the priestes to passe litle whe-  
ther the people toke any hede to the  
answerynge to it or no, so they might  
haue a lyuynge thereby: & after the  
priestes had perswaded the people  
þ if they saw þ sacra. lifted vp in the  
Masle, it was even as good as yf  
they

they had examyned their conscience  
and come to the recepyng of it, thā  
came it to passe by and by ꝑ the mul  
titude of Mesles were brought vp,  
to the great destruction not onely of  
the holy souper of the Lorde, but of  
the chriſtē people also. For the pooze  
simple people beganne then to put  
theyꝝ trust in the seying and hearing  
of Masse, withoute anye faythe in  
Christe, and withoute repentaunce  
for their synnes, gathered by the  
same. And that they so did maye ea  
sely be peceyued. For howe shoulde  
they eyther haue gathered a sure  
fayth in Christe by seynge the sacra  
ment(as it was thought to be)to be  
lyfted vp, when they knew no thing  
whether it was Christes wyll and  
mynde to haue it so shewed vnto  
theym, or no? wythoute the sure  
knoweledge of the whyche, there  
can no manne, gather a sure  
faythe • Or howe shoulde  
they



they haue gathered any trewe repen-  
taunce by the hearpyng of a pꝛiest say  
masse befoze them, when they hearde  
hyin speake neuer a worde agaynst  
them that bꝛake the lawes of God,  
wherout the trew knowledge of syn  
and repentaunce foꝛ the same doeth  
alwayes spꝛynge:seyng he spake in  
such a language as they vnderstode  
nothyng at all. And therfoze it dyd  
rather cōfozte them in theyꝝ synnes,  
then moue them from them, so longe  
as it dyd not bꝛyng them trewly vn-  
to these. ii. thynges.

Well, we haue declared thus  
both these. ii. thynges, to wete, fyrst,  
that there ought no masse to be said,  
wherin the souper of the Lorde is  
handled, wythout cōmunicantes.  
And secōdly that there ought no mo  
masses to be sayde in a churche then  
one at ones, yf the people may al to-  
gether cōuentiently heare one pꝛiest.  
And so there resteth to declare now,  
whe-

whether it be worthy repzoſe & puniſhement for a trewe chriſten man to be preſent at the ſouper of the lord, and not to receyue the ſacrament.

The worde of god is doutleſſe ma nyfeſt ynough in this, whyche to all them indifferently þ̄ are preſent at þ̄ ſouper is ſpoke thus in the name of the lord Chriſte: take, eate, thys is my bodye: take, drynke, thys is my blode. Now to be preſent at the ſpea kyng of theſe wordes & to geue no credence þ̄ Chriſt doth offre & preſet vnto vs in them, together wyth the ſacca. the very meat & drinke of euer laſting life, is ſurely worthy to be re proued in a chriſtē mā. But it is not poſſible that we ſhoulde beleue thys trewly & yet not be obediēt vnto the lord in receyuyng at hys hādes, w̄ all thankefulneſſe & deuotion ſuche meate and drynke as may geue hym euerlaſtyng lyfe, when it is frely of fred hym. And therfore yf not to be leue

It is a playne token of vnfaythfulneſſe and dyſobedience, to be preſet at the ſouper & not to receiue the ſacca.



leue that Christe doth offre vs here  
his bodye and blode as the meate of  
euerlastinge lyfe be worthy reprofse,  
so must it also be worthy reprofse not  
to take it whē it is frely offered. And  
yf thou sayest y<sup>e</sup> art not at all tymes  
worthy to receyue it when thou art  
at it, so do I answer y<sup>e</sup> againe, that  
thou art not worthy thē to be present  
at it neither. For it is also worthy re-  
profse for a mā to geue him selfe vnto  
any godly exercise, to y<sup>e</sup> which he fin-  
deth himselfe not mete or worthy, but  
specially to be present at y<sup>e</sup> exercysing  
of y<sup>e</sup> godly souper. For it is manifest,  
y<sup>e</sup> Christ bylde this his holve souper  
to such disciples only as wer worthy  
(as it appered outwardly, according  
to y<sup>e</sup> which we must iudge) & as vnto  
al the whiche he gaue his bodye and  
blode, & comaūded al y<sup>e</sup> same to take  
& eate it. Therfore can no mā be pre-  
sent, or is mete to be at this godly ex-  
ercise, which knoweth not y<sup>e</sup> he maye  
receiue

To the  
souper  
berceyne  
hep  
ouely y<sup>e</sup>  
woyli re-  
ceyue.

receyue the h. sacra. to hys saluatiō  
and so be a disciple Christ. For he  
hath not geuen hym selfe so farre in  
to the doctrine of Christ, that he wil  
abyde in the lorde & desyre the lorde  
to abyde in hym, he is not mete to  
heare these wordes spokē vnto him:  
take, eat, this is my body. &c. Wher  
fore the h. fathers of olde tyme haue  
kepte thys vse very strongly & ear-  
nestly, & they, after & cōmune prayer  
& sermone was made, & befoze they  
begā to holde the h. soup, wolde put  
out of & christē cōgregatiō beyng as-  
sembled together in the churche, not  
onely suche as were yet learners of  
theyr fayth & not christened, whome  
they called *Catechumeni*, and such as  
were possessed w<sup>th</sup> euil sprites & were  
not wel by thē selues or by & spirit of  
christ, whō they called *Euerghumeni*, w<sup>th</sup>  
them also & dyd cōtinue in any open  
crimes or manifest vngodlines, but  
thē also which stode yet in doīg of &  
pe=

The holy  
fathers  
woulde  
suffer no  
man to  
be present  
at the ho-  
ly souper  
whome  
they  
thought  
not mete  
to receiue



penaunce whiche had ben layde vpon  
on them for theyr great offences,  
wherwith they had offended y<sup>e</sup> chri-  
sten congregation openly, and were  
not yet reconcyled vnto Christe, by  
satisfyng of his faithfull people  
whome they had offended, that they  
would amende, nor absolved of the,  
for the same. All these they would  
put out of the churche when they  
would holde the holy souper of the  
lorde, as men vnworthye to be pre-  
sent at it. Whiche thinge they dyd  
not w<sup>o</sup>ut a good cause. For seyinge  
Christ (as I haue sayde,) dyd holde  
this his holy feast, with those dysci-  
ples, only to all the whiche he gaue  
his body and blode, and al the which  
dyd receiue & eate the same: and seying  
he hath commaunded vs to do euen  
the same thinge in his holy souper  
that he dyd hym selfe, so is it dout-  
lesse ryghte sempyng that we shoulde  
holde this holy feast but in the pre-  
sence

ſence of ſuch diſciples only ( ſo farre  
forth as we can iudge them by theyr  
workes ) as are both mete , worthe,  
and delituous to receyue the holy ſa-  
crament. For as it is very vnmete &  
worthe great reſpecte, as holy Chriſt  
ſoſtome ſaith, to be called of a righte  
gracious lord for to come vnto a  
coſtly and precious feaſt, and yet  
when thou commeſt vnto it not to  
proue of the meate and drinke that  
is ſet before the, ſo muſte it nedes be  
worthe great reſpecte to be called of  
thy lord and ſalutour, and that to a  
feſtfull eatynge of his moſt preci-  
ous body and blode, and yet not to  
proue ones of it. And becauſe of this  
the holy fathers haue acknowledged  
all them to be vnworthe alſo to be  
preſent at the holy ſouper and to be-  
holde the godly miniſtracion therof,  
that are not worthe and mete to re-  
ceyue the holy ſacrament alſo.

Whiche vnmeteneſſe, vnfaithful-  
neſſe

L. 1.

neſſe



nelle, and despyſyng of the heauenly  
ly meate and drynke, holpe Chryſo-  
ſtome doeth ſoꝛe ſpeake agaynſt in  
wrytyng thus of it. Who ſo abydeth  
and ſtandeth preſent at the holy ſou-  
per, & doth not wyth other receyue y<sup>e</sup>  
ſacramente, he ſtandeth there ſtub-  
burnly and wythout all ſhame. For  
(ſayeth he) as by the table of a lord  
whych is but a man, the ſeruauntes  
ſhall not be preſent that haue made  
angrye oꝛ offended theyꝝ maiſter, e-  
uen ſo ſhall there be done alſo by the  
holy ſouper, where there is brought  
foꝛth the kylled offeryng, the Lorde  
Chryſt, the lambe of God. Therfoꝛe  
men do bydde them go theyꝝ waye  
that are in ſynne: Now when this is  
done, and they that knowe them ſel-  
ues in ſynne, do not go theyꝝ waye,  
thei ſhewe therwith an vnſhamefaſt  
ſtubburneſſe, & ſhal heare of y<sup>e</sup> lorde  
theſe wordes: Frende, how arte thou  
cōmen herin, And haſt not the mari-  
age

age cloth on: &c. And thys h. doctor  
Chrysostome noteth these wordes spe-  
ciallye here, that the lordē sayd not:  
Wherfore art thou syttē downe, but  
wherfore art þu cōmen herin. Wher-  
by he wolde shewe þu there shulde no  
man come in oꝝ tarpe at thys feast,  
whych is not clothed with the mari-  
age cloth Christ, that is to say, which  
is not mete to receyue holisomely the  
holy sacra. to his saluation. But yf  
it be so, that a man do not know him-  
selfe to be in wylful synne, that is to  
say, that he wyl wylfully abyde in it,  
when he is pꝛesēt at þu souper, so wer  
it then a great shame to despyse and  
cōtemne the kyng our lordē Christ,  
& his heuenly meate & drynke, in not  
receyuyng it whē it is so gentely of-  
fered. And suche a one doeth Chri-  
stostome compare to hym that is de-  
syꝛed of a frende to a good souper,  
and commeth, washeth hys handes,  
and sytteth downe at the table, and



yet toucheth nothyng, noꝝ ones pꝛoꝝ  
ueth of the meate: whome doubtlesse  
(sayeth he) he that desired such a one,  
can do none other then take hym by  
agayne to hys great shame.

Thys holy father geueth this an  
swere also vnto al them that wyl say  
they are vnnete oꝝ vnwoꝝthy to re-  
ceyue the sacrament, and wyl yet be  
present at the holy souper. He that  
is not mete to receiue the sacrament,  
is neither mete wyth the churche to  
praye noꝝ ones to beholde the sacra-  
ment. But he shall do penance fyrst,  
and then come vnto the table of the  
loꝝde, whē he fyndeth hym selfe mete  
to receyue the holy sacrament also.

And thys oꝝdinaunce dyd Pope  
Calixtus acknowledge to haue ben  
receyued of the Apostles & to be ob-  
serued in his tyme in the churche of  
Rome, as he witnessed saying. Whē  
the halowynge and pꝛeparynge of the  
people to the sacrament by thankes  
geuyng

He that  
is not  
mete to  
the com-  
munion  
of the sa-  
crament  
is not  
mete to  
praye to  
gether  
with the  
churche.

e. pacta.  
de cōsec.  
distinc.  
ii.

geuyngge vnto the Lorde for it, is  
 Done, then shall they all be commu-  
 nicated, that wyl not be shett out of  
 the church. For thus (saith he)  
 haue the Apostles ordeyned it, and  
 thus doth the church of Rome kepe  
 it. What woulde thys Pope saye  
 (thynke you) yf he myght now come  
 into the church of Rome and see the  
 sacramente (as it is thought to be)  
 handled in euery corner of þ church,  
 and yet neyther the priestes to offre  
 it vnto any man, nor any of the peo-  
 ple ones to desire it: woulde he saye  
 that this Pope were ether hys suc-  
 cessor or the successor of thapostles:  
 no truly. For yf he thought it to be a  
 godly ordynance and worthie to be  
 kepte of all men ones, and that so  
 muche the more as it had ben vsed of  
 thapostles them selues, that all they  
 should be shett out of the church, that  
 would not receyue the sacramēt whē  
 the souper of the lorde was kepte, he

Thapostles  
 ordeyned  
 that  
 suche  
 shoulde  
 be shette  
 out of þ  
 church,  
 as wold  
 not re-  
 ceyue  
 the sac-  
 rament  
 in com-  
 mune.



would doubtlesse the say both þ this  
were not þ keping of þ right souper  
of the lord whiche is now bled in  
þ church, & also þ he which was now  
Pope, were no true Christen man.

de cōsec.  
distinc. i.

The. ix. cannon also which Grac-  
anus witnesseth to haue ben the or-  
dinaunce of thapostles, commaun-  
deth all faithfull that come into the  
churche and heare the scripture, yf  
they wil not also continue in praieng  
and receyuyng of the sacramente, to  
be shet out of þ church, as them that  
set vp a mysordre amongst the peo-  
ple. whiche thing was ordeyned al-  
so in the. ii. canon concilii Antiochini.

And the. viii. canon of thapostles  
both require, that yf a bishop, priest,  
Deacon, or other clerke wyll not be  
communicated when þ souper of the  
lord is holden, he shoulde shewe the  
cause therof. And yf the cause be lea-  
ful, he shoulde be pardoned, þ he dyd  
not communicate. But yf he do not  
shewe

Shew the cause of it, so that he be shew  
out of the congregacion, as one that  
offendeth the people, and stirreth vp  
a suspicion of him that offered the  
sacrament to be receyued.

Now these.iii. canons or holy or-  
dynaunces do acknowledge it to be  
so great a faute, to come into the con-  
gregacion where the holy souper of  
the lord is holden, and yet not to be  
communicated, that they commaunde  
such to be excluded and shew out of þe  
churche. Shewing this to be the  
cause of their appoyntinge so harde  
a punishment to the offenders. By-  
cause they that dyd so absteine or w-  
hold themselves, frō the communicō,  
dyd brynge in a mysordre into the  
church. As yf it wer don of a bishop,  
priest, deacon or other clerke, it caused  
þe people to suspect his liuing or lear-  
ning, which dyd ministre þe sacra. to  
be such, as w- who mē shuld not be cō-  
municated. For who so did not holde  
hym



hym selfe in the trew doctrine recey-  
ued and agreed vpon in the church  
(as there were many suche in those  
dayes) with him dyd no deuout bys-  
hope, pꝛyest oꝛ clerke, communicate.  
He shall therefore (sayth the canon)  
shewe the cause, why he is not com-  
municated, & not bring in, oꝛ styꝛe vp  
a vayne suspectiō of any mā, thow  
the which y<sup>e</sup> holy ministracion might  
be despyed, oꝛ a dyspōn set vp a-  
mongest the people.

Who seeth not now by these woꝛ-  
des, that to appere by y<sup>e</sup> holy souper,  
and not to be communicated w<sup>th</sup> the  
congregacion, hath ben condemned  
both in laye men and also in the cler-  
gye. And that therfoꝛe, bycause it  
brought in a misoꝛdꝛe amongst the  
people whiche were in vse to be com-  
municated together.

But specially we may see by this  
latter canon, that al y<sup>e</sup> people in those  
dayes when this oꝛdꝛe was taken,

Oꝛdꝛ

dyd vse to be communicated together, & that suche should be expelled as would not come to the sacramēt. For elles how shoulde that minstre haue ben brought in an euell suspicion with the people, that ministred the holy souper, whē a byshop, priest, deacon or other clerke had comē in and not ben cōmunicated with him at his ministracion, yf it had not ben the comen vse that all they whiche were present at y<sup>e</sup> holy souper should be communicated: and in lyke manner, how should they of y<sup>e</sup> layte which dyd not receiue it together, haue ben accused therof, as men that set vp a misorde in the churche, yf it had not ben the comen vse, that when the holy souper was holden, al they that were present shoulde receyue the sacramente together: but doutlesse it was the comen orde in those dayes, that men shoulde shet out of the churche and comen congregation

A. v.

bothe



bothe them of the clergye and laike,  
that were p̄sent at the holy souper,  
and were not cōmunicated together.  
And that for this purpose, bycause  
the doyng therof, when it was done  
of a laye man, dyd bryng in a misor-  
dye in the churche where the people  
were wont to receyue the sacramente  
all together: and when it was done  
of any of the clergye it stirred vp an  
euell suspicion towarde him that  
ministred the holy souper.

Out of al these now it is māifest  
and plaine to euery christen mā, that  
both after the worde of god, and vse  
of the olde or p̄ymatiue churche, it  
was worthy reproofe, to be p̄sent at  
the holy souper, and not to receyue  
the sacrament together. For the lord  
hath ordeyned his holy souper, for al  
them his disciples only, that wyl and  
maye receiue it together. And he that  
wyl not be suche a disciple, to him is  
not this souper prepared. For ꝑ lord  
hath

hath not instituted it to be a lokyng  
glasse, or a gasyng stocke, but sayde:  
take, eate: take & drynke. And lyke-  
wise Paule: the breade y<sup>e</sup> we breake,  
etc. we, saith he, & not I, or y<sup>e</sup> priest a-  
lone. And further saith he: one bread  
one body, for we all take part of one  
breade: we al, sayth he. And thus hath  
the olde churche vsed it also, tyll the  
true gouerning of y<sup>e</sup> same dyd fall, &  
tyll men begā to holde y<sup>e</sup> h. soupet of  
y<sup>e</sup> lord, not therto y<sup>e</sup> we might y<sup>e</sup> more  
perfiteli liue in chryst, & he in vs, but  
y<sup>e</sup> the priestes might get thē a liuing  
by it, wout any true teaching or pre-  
ching of Chryst, & wout any mouing  
of y<sup>e</sup> people to repētaūce & amēdemēt  
of liuing by their hādlyng of the h.  
sacra. which thing to do y<sup>e</sup> better, the  
priestes said y<sup>e</sup> masse was a sacrifice  
for sin. And thē y<sup>e</sup> people were cōtent  
to loke at y<sup>e</sup> sacra. a farre of, bycause  
the priestes had perswaded theym,  
that yf they were presente at the hea-  
rynge and seynge of the Masse,

Cor. xi.



or gaue any thing therunto, so shuld  
it obteyne them al good fortune, and  
saue them from all peryll & daunger,  
whether they vnderstode it, or not,  
whether thei were communicated or  
not, they haue repentaunce for  
their sinnes and purpose to amende  
there lyues, or not. But as god and  
our sauour Iesu Christ, hath orde-  
ned this holy sacrament for to moue  
vs first vnto a sure faith and truste  
in the free remission of our synnes,  
that he might the better so, cause vs  
bothe to repent of our synful lyues,  
and to be bolde also to folowe his  
moste louynge commaundementes,  
and that by þe ministring of his ble-  
sed body and blode to be receyued of  
vs by the corporall receyuing of it:  
he graunt vs also so to behaue our-  
selues at all suche times as it shalbe  
presented vnto vs, that we maye co-  
tynually be thankfull bothe to him  
and to our neyghboure for the same.

**Graun**

Braunte this, good Lorde, for thy  
swete sonnes sake Iesus  
Christe. Amen.

Printed at Londo for Walter  
Lynne dwelling on So-  
mers hape by Wyl-  
lynges gate.

Cum privilegio ad impres-  
sionem solum